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Woman's Division of Christian Service

BOARD OF MISSIONS / THE METHODIST CHURCH

23rd

ANNUAL REPORT

TWENTY-THIRD ANNUAL REPORT OF THE WOMAN'S DIVISION OF CHRISTIAN SERVICE

BOARD OF MISSIONS, THE METHODIST CHURCH
475 RIVERSIDE DRIVE, NEW YORK 27, N. Y.

REPORTS / *June 1, 1961 — May 31, 1962* **ROSTERS** / *June 1, 1962 — May 31, 1963*

PURPOSE

The purpose of the Woman's Society of Christian Service shall be to

—unite all the women of the church in Christian living and service;

—help develop and support Christian work among women and children around the world;

—develop the spiritual life;

—study the needs of the world;

—take part in such service activities as will strengthen the local church, improve civic, community and world conditions.

To this end this organization shall seek to

—enlist women, young people and children in this Christian fellowship;

—secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a world Christian community.

The purpose of the Wesleyan Service Guild shall be to provide a channel through which employed women can achieve spiritual enrichment and Christian fellowship and take an active part in developing a world Christian community.

FOREWORD

THE Sixth Quadrennial Assembly is history, but the witness of "The Church in the World" continues to be a major concern for all who bear the name "Christian." Many of the Wesleyan Service Guilds may remember words of Miss Ivy Khan of India: "The self-contained society belongs to yesterday. . . . Ignorance can be explained but can no longer be excused. . . . When one says 'China is far,' another asks, 'Far from where?' " Those selected quotations touch upon basic concerns we attempt to meet through various phases of our program, such as: recognizing our involvement in today's world; studying that we may know the truth; working for the fullest development of God-given potentialities in each person; giving sacrificially to share with those in need.

The Church in fulfilling its mission in the world cannot meet revolutionary changes with patterns of the past. "Around the World in Eighty Days" is a far cry from orbiting the earth in a few hours. Perspective changes. The South Pacific becomes "home" to our space traveler who lands there on his return to earth.

Instead of HOME and FOREIGN in geographical terms we now think of human relations with Christians throughout the world involved in facing new frontiers. The headlines in papers on Saturday may have more influence overseas than the sermons in churches or mission centers on Sunday, hence our concern about social action. The support of missions is a part of our mission, but the latter involves sacrificial living as well as sacrificial giving.

There is evidence in these pages of the power of faith and love. Women have tremendous responsibility as witnesses to these forces of spiritual power. Science has a light to open a closed door. So have we. Man's light can cut a diamond; Christ's light can penetrate the hardest heart. Man measures distance in terms of light-years; Christ's light makes it possible for man to come into God's presence. When we ourselves experience the release of such power, it transforms all our relationships. We are under compulsion to share that experience with others.

In this year commemorating the Aldersgate experience of John Wesley, the following paragraph from his "Order of Service for such as would enter into or renew their COVENANT WITH GOD" is meaningful for all of us:

> "Christ has many services to be done; some are easy, others are difficult; some bring honor, others bring reproach; some are suitable to our natural inclinations and temporal interests, others are contrary to both. In some we may please Christ and please ourselves, in others we cannot please Christ except by denying ourselves. Yet the power to do all these things is assuredly given us in Christ, who strengtheneth us."

Sadie Wilson Tillman

MRS. J. FOUNT TILLMAN
President, Woman's Division of Christian Service

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"and mystic sweet communion
with those whose rest is won . . ."

ISABELLA McCANN BRANDT

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* Died July 2, 1962

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REPORT OF THE GENERAL SECRETARY

IT WAS inevitable that Methodist women at unification should create a channel in which they, in their own way, could give expression to their love for God and their concern for his world. This channel is the Woman's Society of Christian Service and the Wesleyan Service Guild. As members of one or the other, we are justifiably proud that we now number almost two million; that because of our interest and devotion it is possible for *other* women, in far corners of the world, to meet, pray, study and work as groups of Christians supporting each other in mutual love and devotion to Christ.

If you visit India, the Congo, Mexico, the Philippines, or any other area where our church is at work, you can meet with a Woman's Society interested, as you are, in all the concerns of Christian women.

Today, *more than ever,* Methodist women need the Woman's Society and the Woman's Society needs Methodist women. I believe that we can all agree that a new day brings new ways of doing things. I believe also that a careful appraisal will convince us that this new day needs that which the Woman's Society can give to the life of the women of The Methodist Church.

This is not to say that the organization always meets its obligations. It is to say that we must work more diligently than ever before. Now and again we find Woman's Societies and Guilds made up of tight little groups of congenial women, loving only themselves, without much thought of those outside the circle of their interests. They study only what does not disturb them. They give only to projects that interest them.

Probably there is no Woman's Society or Guild which could not reappraise prayerfully its program and recommit itself "to develop and maintain Christian work among women and children . . .; to cultivate Christian family life; to enlist . . . the efforts of Christian women, youth, and children in behalf of . . . (all needy groups); to assist in the promotion of a missionary spirit throughout the church; to select, train, and maintain Christian workers; to cooperate with the local church . . . ; and to seek fellowship with Christian women of this and other lands in establishing a Christian social order around the world."

The Woman's Division is studying how to help Woman's Societies that are seeking to serve God and their church. During the past year the Department of Work in Foreign Fields has participated in significant consultations both in this country and in other parts of the world. The purpose has been to evaluate what we are doing; to listen to those to whom we have gone, in order to learn what *they* think the church should be doing; and last, and most important, to think together on how we can bring these concerns into such focus as to give adequately a picture of the love and redemptive power of Jesus Christ.

The Department of Work in Home Fields is participating in dialogues not only with the Division of National Missions of our church but also with other churches, through the National Council of Churches; with governmental agencies; with the National Social Welfare Council, and so forth, in an effort to see more clearly its role in a changing pattern of social welfare and spiritual need among all people.

One of the most imaginative steps ever taken by these two departments is the exchange of personnel in certain of their agencies. Returned missionaries from abroad are working in home projects, and deaconesses are making outstanding contributions in service and skills in agencies of the Woman's Division here and there over the world.

Examination of the Christian social relations' program reveals that the Department of Christian Social Relations is *not* removed from the Departments of Work in Foreign and Home Fields. As was so dramatically revealed at the assembly in Atlantic City by *The Breaking of a Ripple*, a decision made anywhere in the world today quickly affects the lives and attitudes of people in other parts of the world, which is shrinking smaller and smaller every day.

It is amazing how closely knit are events on the "Rim of East Asia," the problems of "Persons of Special Need," and the concerns of "Today's Children for Tomorrow's World." Every issue treated in any one of these studies is common to them all. Problems of hunger, housing, health, literacy, working conditions, social welfare and spiritual needs exist everywhere.

All three departments and the Section of Education and Cultivation have committees on long-range planning, working with the Woman's Division Committee on Long-Range Planning in an effort to find better ways of doing the tasks standing so formidably before us.

A committee is deep in examination of the entire program of the Woman's Division, to find adequate ways of speaking to the needs of people.

There has been study, consultation and action in the areas of children's, youth, and student work. All these interests are under capable leadership and should command careful scrutiny in every local Woman's Society.

The Woman's Division is justly proud of its communication media, both printed and audio-visual, which furnish materials for programs widely used in Woman's Societies. No Woman's Society should be without the aids and information afforded by these media.

We are determined to make Woman's Society programs and study courses relevant to women's everyday lives in every city and hamlet across our land. This can be achieved only by study, skill, imagination, courage, hard work, and the continuous guidance of the Holy Spirit.

The scope of the Woman's Division program reaches from the needs of the woman in the most remote place where The Methodist Church exists to the new Church Center at the United Nations, rising on the United Nations Plaza at 44th Street in New York City. There the Center will stand, a monument to Methodist women's concern for peace and their belief that, when Jesus prayed that all might be one, he meant that it *could* be achieved.

Along with our ecumenical effort for peace is our cooperative program with United Church Women on "Assignment Race," which also witnesses to the desire of Methodist women to be one with all Christians in making Christ Lord of all of life.

Summarizing any report of the Woman's Division, we can say that we are concerned for women and children anywhere they have needs; for those fearful and confused; for those who look toward the achievement of human dignity; for those plagued by physical needs; for those who do not yet know the redemptive love of a crucified Lord.

We can say also that we are working together toward the realization of the life that should be the heritage of all God's children.

ANN BROWN, *General Secretary,*
Woman's Division of Christian Service

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

Committed to its responsibility in the mission today, the Department of Christian Social Relations endeavors to deepen Methodist women's awareness of contemporary social, economic and political issues; involve them in interdenominational and ecumenical activities; and strengthen their support of international efforts toward peace and world order.

MRS. A. R. HENRY, *Chairman,*
Department of Christian Social Relations

WE ARE living in a world characterized on one hand by uncertainty, revolution and violence, complacency and self-centered power, and on the other hand by changes and insights that bring new hope to all mankind. In such a world Christians are at work! Some of these Christians are *Methodist women confronting the changing needs of the world, seeking answers to new questions,* and *sharing in the fulfillment of God's mission in his world.* Such sharing *calls us to witness to God's reconciling love and to seek in his name to bring to bear on all of life the spirit and teachings of Jesus Christ, as interpreted in specific terms through the program of the Department of Christian Social Relations.*

This means serving wherever human need is found.

This means the recognition of all persons of any color or station in life as members of God's family with all the rights and responsibilities enjoyed by any of God's children.

This means seeing this changing world as God's world calling men, in the spirit of his reconciling love, to make peace with justice and freedom for all a reality.

This means seeing the church's task whole in terms of need.

This means uniting our efforts with other Christians to make evident where we live the oneness of God's church universal.

This means that the church of Jesus Christ must become in every place a voice for those who have no voice.

For this purpose God has entrusted his message and plan for his world to faithful men and women. He gave to them the power *to witness, to serve* and *to suffer* in Christ's name.

Some Significant Events, 1961-1962

Any glimpse at the past year's concerns, activities, outreach and problems in the work of the Department of Christian Social Relations will of necessity take note of red-letter events and plans that brought new opportunities and responsibilities to Methodist women. Some of the most important of these events and plans are:

A Church Center at the UN is under construction, made possible by a loan in perpetuity of $500,000 from the Woman's Division in September, 1961.

In January, 1962 the Woman's Division adopted new goals for the Charter of Racial Policies—*Goals for the Decade of the Sixties.*

The Third Assembly of the World Council of Churches convened at New Delhi in November, 1961. This gathering did more than symbolize the growing spirit of the church universal. It called Christians, with greater urgency, to new undertakings. The following words, from an address by Dr. O. Frederick Nolde, accent the importance of this event:

"These implications of an ecumenical reality . . . will have significant bearing upon the more specific international concerns such as cessation of nuclear weapons testing, disarmament, human rights, and religious liberty, economic and technical assistance, independence of colonial peoples, refugees and stateless persons, and upon the whole gamut of negotiations whereby these issues are approached. . .

"The road to peace with justice and freedom may well be unending and will surely be arduous. . . . As an inspiration to continuing action I beg to read into the record a brief word from the Report . . . received at Evanston in 1954. 'This troubled world, disfigured and distorted as it is, is still God's world. He rules and overrules its tangled history. In praying, "Thy will be done on earth as it is in heaven," we commit ourselves to seek earthly justice, freedom and peace for all men. . . The fruit of our efforts rests in God's hands. . . We can act . . . as men whose hope is indestructible.' "

In May, 1962 the Quadrennial Assembly of Methodist Women brought together in Atlantic City some 13,000 women. Its focus on "The Church in the World," gave direction and urgency to the responsibility of Christians at work in the world in this decade.

The launching of the U. S. and Russian astronauts, Telstar and other evidences of man's insights into the physical laws of God's universe make urgent the need of God's laws of the spirit as mankind's needs and experience become more and more inseparably linked.

"Winds of Change" in 1961-1962

The following summary describes some major concerns of Methodist women as found in the program recommended through department channels and in the response across the nation as gleaned from reports, letters and personal contacts.

(1.) *The Family and Change*

Nowhere are winds of change more apparent than in the effect on the family of rapid social changes. A family may maintain its stability without too much internal change but it is conscious increasingly that buffeting from the outside makes that stability difficult to maintain.

The winds of change have brought to our nation new patterns of employment for women; new mobility of workers; increasing urbanization, accompanied often by decay at the center of the city; mechanization and incredible technological achievements; long, expensive and sometimes lonely and burdened old age; factors to complicate the world of children and youth; and a whole new set of values and uncertainties for college students and youth. These changes are complicated further by our increasing interrelationships with other people and other cultures in a rapidly shrinking world. The problems engendered must be faced with courage, understanding and insight.

In assessing the concerns demonstrated in the program focus and the results described in reports the following seem significant:

Interest continues to run high in many places

as seminars on the family in a world of change have been held in local churches and communities. The momentum generated in this program by the promotion through channels of the Department of Christian Family in the Board of Education and the Division of Temperance and General Welfare of the Board of Christian Social Concerns is gratifying.

Special interest has been generated in the continuing emphasis with new programs projected for the remaining years of the quadrennium. These new programs include: Studies for 1962-1963 and 1963-1964 ("Today's Children for Tomorrow's World," and "The Christian Family and Its Money"); special interdenominational emphasis on *Persons of Special Need;* and the follow-up of the Fourth Methodist Conference on Family Life, held in October, 1962.

(2.) *Alcohol Education*

In cooperation with the Division of Temperance and General Welfare, continued emphasis has been placed on the alcohol education program. New interdenominational programs are projected.

New courage and ingenuity are needed to meet the increasing pressure of alcohol culture patterns on youth and adults. Laws and law enforcement strengthen the stakes! Even more important is creative concern for community standards, ethical and moral values, resources and spiritual guidance through family and church.

(3.) *The Christian and Responsible Citizenship*

The study text, *Under Orders: The Churches and Public Affairs*, by Roswell P. Barnes, during the past year opened up one of the most fruitful fields of discussion across the nation for many years. The study was promoted on a church-wide basis in many places. Judging from reports and reactions new interest in the place and task of the church in public affairs was generated. The divergence of viewpoints on the church's responsibility in dealing with controversy may be the means of more creative discussion toward greater understanding of issues and the *Church's witness in the world.*

Literature Headquarters reports the sale of 48,000 copies of this text.

(4.) *Reaction and Controversy*

a. This year crises have become obvious to many people who have never thought before about such serious matters. Their reactions are often expressed by fear and the necessity to reduce the situation to a simple formula which the individual concerned can manage emotionally. Consequently, their theory is that forces such as the U.N., the Communists or groups interested in international cooperation are responsible for the events occurring, and that if you work hard enough at trying to discredit these forces and undercut their influence, all the complications of the world situation can be diminished and may even go away!

This state of mind has strengthened some existing reactionary groups and led to the development of new ones. These groups seem to have in common a distrust of anything that can be labeled "liberal."

The definition of "conservative" and "liberal" bothers many people. "Conservatives" fall into different categories, but all seem to have in common the desire to conserve the world and to fight change. The more reactionary conservatives are opposed to all international cooperation and international agencies, including the U.N., world trade and international treaties. They distrust UNESCO and believe that it reaches down into local schools to control them and destroy national patriotism. They contend that UNICEF is controlled by Communists and that funds are diverted to Communist enterprises. They believe that international treaties can cut off the individual liberties of U. S. citizens.

On the domestic scene they fear big business, big governments, federal controls, federal spending and strong labor unions.

"Liberals" in general favor international cooperation, the doing by the Federal government of that which communities and states seem unable or unwilling to deal with adequately, such as federal aid for education, financial assistance for the medical expenses of the elderly, uniform divorce laws. They believe that world events today require great flexibility, keeping doors open for work with everyone.

b. In this kind of *climate* where reaction is more vocal, the "authority" of the Woman's Division

to speak on controversial issues has become a real question for many. The "smoke" has been fanned into "flame" in some places by a variety of reaction and right-wing groups. Such questions as the following have been raised (note typical answers given when questions come to the department) :

QUESTION: Why does the Woman's Division take up so many controversial issues?

ANSWER: The Woman's Division deals with many controversial issues because it has concern for people, and those issues which are most vital to the welfare of people are likely to be those on which people are most deeply divided.

QUESTION: How do you decide on the issues to be presented?

ANSWER: The Department of Christian Social Relations of the Woman's Division of Christian Service has a Committee on Issues, which has a responsibility for reviewing issues on which action is needed and for recommending statements or policies on these issues to the Department of Christian Social Relations. A background worksheet is prepared on possible issues, presenting information from various points of view. The Department of Christian Social Relations recommends policies and programs to the Woman's Division. Full opportunity is provided for discussion before the Woman's Division adopts or rejects the recommendations of the Department of Christian Social Relations.

QUESTION: How do you decide "which side to be on"?

ANSWER: When it has been decided which issues are most important at the time, the "side to be on" is determined on the basis of facts gathered representing a variety of viewpoints related to these issues. An effort is made to formulate an action that most nearly expresses the Division's understanding of the meaning of Christian principles as applied to this issue.

QUESTION: Does the Woman's Division "speak for" Methodist women?

ANSWER: The Woman's Division is the duly authorized policy-making body for *organized* Methodist women. Its membership is defined by the General Conference and procedures for election are published in the *Discipline*. (See paragraph 1240 in the 1960 *Discipline*. Note also paragraph 1241 which details the *authority* of the Division.)

The Woman's Division, as a duly authorized responsible agency of the church, *makes recommendations "to" Woman's Societies and Guilds and individual members in general, but it never speaks "for"* Methodist women. It speaks for itself.

(5.) *Legislative Issues*

Among legislative issues that have concerned Methodist women during the past year are:

a. *U.N. Bonds* to finance the peace-keeping efforts of the U.N. in the Congo and elsewhere.

b. *Immigration policy* to ease the plight of some of the world's refugees, and to remove from the present law all discriminatory policies based on race.

c. *Civil rights legislation* to protect the rights of citizens to vote without discriminatory blocks of any kind.

d. *Medical care for older people,* which was intended to provide coverage for medical care through Social Security for some 15 to 18 million persons over 65.

e. *Foreign economic aid,* and new trade agreements increasing the President's authority for necessary tariff adjustments to meet changing needs in world markets.

(6.) *The Methodist Church and Race*

a. *A Charter of Racial Policies*

From the new 10th anniversary leaflet, *Two Decades—Progress and Promise,* commemorating the adoption of the Charter of Racial Policies in 1952 and the adoption of *New Goals* in January, 1962 the following excerpts may have historical significance:

"In January, 1962, the Woman's Division took stock of *the decade of the Charter of Racial Policies,* noted with gratitude to God the progress that had been made; but amid it all, recognized that too little had been done. We may have taken too literally the eternal truth that in the sight of *God's forever,* a thousand years is a day! and moved too slowly! But in God's goodness there may yet be time—but not to waste!

"New Goals for the New Decade were adopted in January, 1962:

"The 'Signs of Promise' clearly evident in these new goals are symbolized by—the recognition and acceptance of the fact that the *decade of the sixties* has ushered in a completely new world. This new world will have no part in any form of 'racial' superiority. 'We have reached the point of no return.' No longer will any 'race' be dominated and exploited by another. Man must walk in dignity and freedom—and he will! *This is a sign of promise.*

" 'The Church in the world' is beset on every hand by pressures to move faster into the vanguard of leadership toward the realization of freedom *for all people.* The confused voices of fear are raised in loud protest but for the first time in this nation's history, *people are talking about the question of race in terms of equality*—person to person—with *mutual fear, growing respect* and *unflinching honesty.*

"This is a sign of promise.

"The churches of many denominations in the

sixties are determined to work together and separately toward the cleansing of their own structures and institutions of all segregation as both fact and symbol.

"This is a sign of promise!

"The 100th anniversary of the Freedom Proclamation falls in the decade of the sixties (1963). This anniversary year of observance cannot be a time for joyous celebration anywhere across this nation. For the churches and Christians, it must be a time of repentance for failure to be faithful to God's plan for his children. This has been a *hundred years* of hope grown there and freedom a far off dream in our land!

"No other institution in society has wielded such influence on the history of slavery—and of freedom—as have the Christian churches. Some were split asunder over the slavery issue—and healing the breach and restoring the fellowship have been too slow. The scars remain not fully healed. Yet many Christians from these same churches see this *100th anniversary* as a time to take stock of failures as well as progress, to seek God's forgiveness, and 'determine to lead a new life.' *This too is a sign of promise!*

"In 1960 The Methodist Church received a new mandate from the General Conference—'to abolish the Central Jurisdiction . . . and establish an inclusive church.' *This is a sign of promise!*

"And so the Woman's Division *declared* again those policies on which it 'will' stand and toward which it will move in this decade. Twelve new goals for the new decade were adopted and two million Methodist women were called to unite their efforts and seek God's guidance. Such power directed by his Spirit can 'shake the changing world' and renew our hope as we see God's plan of creation take form and the walls of separation among God's children crack and crumble."

b. *The Quadrennial Program on Race*

The following facts are significant in the past year's emphasis on the Quadrennial Program as jointly promoted by the Department of Christian Social Relations and the Division of Human Relations and Economic Affairs of the Board of Christian Social Concerns:

Thirty-eight of the 39 regional committees on race reported at least some activity. Most of the reports indicated creative and constructive programs.

The Cincinnati conference (March, 1962) of leaders of the Central Jurisdiction gave new urgency to the changing of the pattern of segregation in The Methodist Church. Specific steps were recommended with the expressed determination to work for their realization.

New resources and guidance *for use by local churches* have been developed during the past year under joint planning with the Inter-Jurisdictional Commission of The Methodist Church. These resources should provide background for the necessary action of General Conference in 1964. The special discussion filmstrip "An Inclusive Church" provides factual data to guide local churches.

Plans were initiated for the Second Quadrennial Methodist Conference on Human Relations to be held in August, 1963, the 100th anniversary year of the *Proclamation of Freedom by Abraham Lincoln.*

New momentum has been generated for sharing responsibility through United Church Women in the triennial emphasis on "Assignment Race."

(7.) *A New U.N. for a New World*

Responsible leaders in the free world and among the "uncommitted nations" agree that the U.N. is a necessity in today's world. Finding ways of improving the capacity of this "best political hope of peace" has therefore become of major importance. The U.N. must now function in a world very different from the world in which it was created. These outside changes have already brought about some changes in the U.N. and the tasks it must undertake.

The World of June, 1945
Was a World Where:

The atomic age was just beginning.

Africa had only four independent nations and Asia only three.

Outer space had not been penetrated either by the sputniks or the astronauts.

The Soviet Union was an ally of France, England and the United States.

Chiang Kai-shek's government officially controlled Mainland China.

Winston Churchill could say with conviction that he did not become the Prime Minister to preside over the disintegration of the Empire.

The position of "the West" as the acknowledged leader of the world had not yet been seriously challenged.

The World of Sixteen Years Later Is a World Where:

The atomic age has brought both fear and hope to the whole world.

The "cold war" between East and West has triggered a vast armaments race.

"The West" has become painfully aware of challenges to its leadership.

A large part of dependent territories formerly held by European countries are now free. The mood of independence has reached around the world.

China, the world's largest Communist country, looms as a vast, ominous enigma on the world's horizon.

These Changes Have Altered the U.N.:

It now has 104 members instead of its initial 51.

Its General Assembly has increased in importance and has developed machinery to minimize the disadvantages of the Security Council veto.

The Trusteeship Council has largely finished its task of preparing for independence the territories placed under its tutelage.

The General Assembly has embodied in a resolution its mood of anticolonialism and has set up some machinery to further self-government for all.

The office of the Secretary-General has developed from an office management agency to a peace-keeping and mediation agency of larger dimensions than any the world has known.

The expansion of peace-keeping responsibilities of the U.N. has caused serious financial problems.

The vast network of U.N. activities has involved even the most remote parts of the world.

Some of the U.N. Problems that We Need to Explore Are These:

If the U.N. is to be relative to the new world it confronts, it must find ways of meeting the following needs:

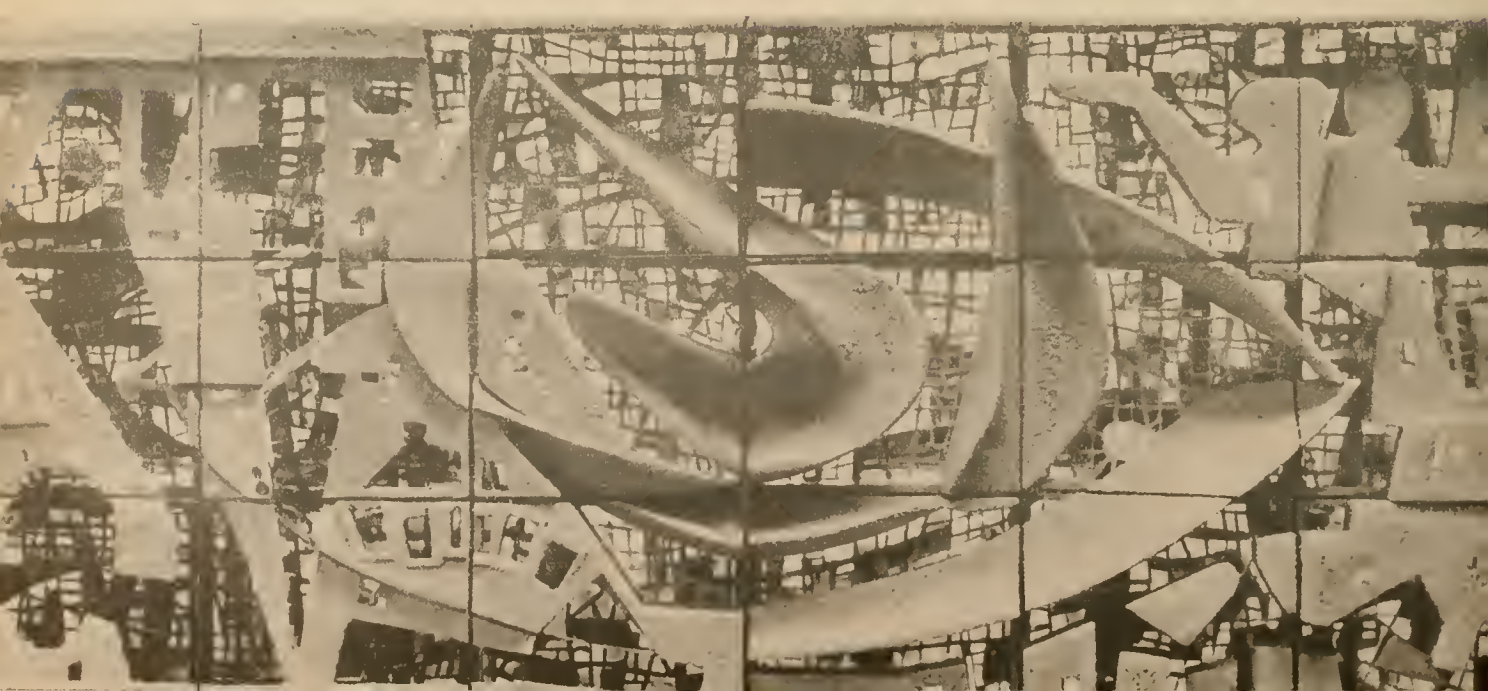
a. Machinery to carry responsibility for disarmament when agreements are reached.

b. Expanded and strengthened legal and other machinery for the peaceful settlement of international disputes.

c. Machinery to meet emergency situations like the Congo, both in the field of peace-keeping and in economic and social activities.

d. Enlargement or development of agencies to help in the development and training of leadership and practical technicians prior to and immediately following independence.

e. Development of agencies to help look at the irrationalities of size and economies forced on many ex-colonies by their histories as parts of pies cut up by larger nations.



f. New and more imaginative patterns of international aid.

g. Need for money for creative experimentation and improvisation in meeting world needs. This must also prevent any nation or nations from "exercising a financial veto over U.N. actions."

h. Study of relationships and possible adaptation of regional organizations to U.N.

i. Making structural changes in the U.N. as needed.

j. Development of comprehensive machinery for international cooperation in such new fields as peaceful use of space.

In the United States, *attacks on the U.N. must be answered* in the context of a *new U.N. for a new world*, as described above.

It is becoming painfully clear that peace-making in the kind of world in which we live is more a matter of continuous practical activity on a dozen fronts than of impressive treaties or proclamations. This has proved confusing to many people who fail to understand the significance of the U.N. at work in the Congo, or the efforts which it is making through various means to help get such nonself-governing territories as Southern Rhodesia, Angola and Mozambique to a state of self-government without disorder.

This means that attacks on the U.N. have been made by confused but well-intentioned people as well as mischief-makers. Efforts to meet these attacks will necessarily, therefore, be two-pronged answers to specific attacks and information about what the U.N. is doing.

Church Peace Center at the United Nations

The spring of 1963 will see a great dream realized, a dream that began to take tangible form in September, 1961 when the Board of Christian Social Concerns and the Woman's Division together found the means to begin the project. The Methodist U.N. Office, agencies responsible for the United Nations' program of the National Council, and denominations with active U.N. programs will be housed in a beautiful 12-story building located just across from the delegates' entrance at 44th Street and United Nations Plaza.

This will serve our United Nations' seminars more efficiently and will enable us to present a united Christian witness at the U.N. Woman's Societies and Guilds will share in the furnishing of the Methodist U.N. Office and in the Methodist share of the common facilities through supplementary giving designated for this purpose, through regular conference channels. Larger gifts also were authorized in April, 1962 to be designated for this purpose by individuals and sent directly to the treasurer of the Woman's Division.

"For Such a Time"

Understanding the task and evaluating the results cannot be done on the basis of one year's perspective. Each year is linked to the past and to the future! "The future is now." * Christian women were at work *last year*. They must work *now* and *tomorrow*, even as their role must change as the world changes.

As women of The Methodist Church taking stock of our church as a part of the church universal; of our community with its growing needs; of our nation with its demands for responsible citizenship; and of our world far and near with its ever-shrinking geography and its call to nations to live together as good neighbors in God's universe, let us take a fresh look at our role *now*, *next year*, and the *year after* in these relationships amid the changes that envelop us.

The Woman's Society and *Wesleyan Service Guild*, both as organizations and as *individual members, must see themselves increasingly as a working unit in The Methodist Church—in the local church*—with *growing relationships to all other units* of the church.

Methodist women are an integral part of the ecumenical movement as it finds increasing opportunities for expression in the U.S.A. through Councils of Churches and Councils of United Church Women. It has become increasingly urgent that Methodist women unite their efforts with other church women everywhere and seek to make a more effective Christian witness in their communities and their world responsibilities.

Demands of church and community life on the "voluntary" activities of women call for a careful look at schedules and needs, perhaps a re-focusing

* Title of address by O. Frederick Nolde, in New Delhi.

of programs and purpose, so that values will be clearer. The family, children and youth, jobs, full time or part time—all play a part in decision making.

The call to responsible citizenship in the nation has taken on new dimensions, characterized by new demands for understanding the changing role of women in society and the new "mandate" to eliminate all forms of discrimination based on sex. When President Kennedy appointed the new Commission on the Status of Women in December, 1961, he stated its purpose as follows:

"Women have basic rights which should be respected and fostered as part of our nation's commitment to human dignity, freedom and democracy. It is appropriate . . . to set forth before the world the story of women's progress in a free, democratic society, to review accomplishments and to acknowledge frankly that further steps must be taken. This is the task for the entire nation. . ."

There are *new demands for education and re-education of women* in this and other lands. More women are employed, and new skills are needed to meet the demand in our own land. In other parts of the world the speed of change may be illustrated most vividly in the new role of women, the new demands for education and the new opportunities for women in all phases of national life. In recognition of such changes in Africa, for example, the Department of Christian Social Relations brought three African women to the United States for several months beginning in September, 1962. This visit of these guests (from Nigeria, Tanganyika, and Southern Rhodesia) will give us new insights into the rapid changes and growing needs among women.

Because of the urgency of the demand to understand and meet the needs of women in their changing role in today's world, the 1963 Quadrennial National Seminar of the Woman's Division scheduled to be held in Tacoma, Washington, will focus its 10-day study on "The Role of Women in Today's World."

Christian women in this decade of the sixties face new frontiers that provide unlimited opportunities to live and witness in God's changing world.

One brief paragraph from the message of the

World Council of Churches, meeting in New Delhi in 1961, sets forth with crystal clarity our part in the witness of Christ's faithful followers in this troubled world:

"A creative strategy for peace with justice requires universal recognition of the claims of humanity—of all people, whatever their status, race, sex, or creed. Lest man's new powers be used to degrade his human freedom and dignity, governments must remember that they are the servants of their citizens and respect the worth of each individual human being. The supreme achievement for a government is *to enhance the dignity of man, and free him for the exercise of his highest powers.*"

THELMA STEVENS, *Executive Secretary*
MARGARET R. BENDER, *Executive Secretary*
THERESSA HOOVER, *Associate Secretary*

DEPARTMENT OF WORK IN HOME FIELDS

THE MISSION of the church is to act as the instrument through which the love and concern of God for all men can be made real. The Department of Work in Home Fields sees its task as a part of this mission and seeks to fulfill its responsibility in the spirit of Jesus Christ. This calls for discovering and understanding the needs of people in special areas and seeking to meet these in the constructive and healing spirit of love.

It is to this task that the Department of Work in Home Fields has called workers and for its fulfillment has established projects through which they may serve. Every member of the Woman's Society of Christian Service and the Wesleyan Service Guild has had a part in the accomplishments recorded here.

MRS. C. P. HARDIN, *Chairman,*
Department of Work in Home Fields

COMMISSION ON DEACONESS WORK

Mood of America and Recruitment

A CAREFUL scrutiny and evaluation of the mood of America must be made in order to understand the problems confronting the church and its program of recruitment. By a majority of people the church is still an "accepted institution." Church attendance has increased in recent years; but "acceptance" of the church and its present role are being questioned seriously by many people, especially by student groups.

In a recent study, made by the Joint Committee on Missionary Personnel, of recruitment problems, attention was called to Hugh Thompson's article on "College Students and the Church," appearing in *The Christian Century*, March 27, 1961. In that article students are called "rebels without a cause:"

> "When we look more closely at student attitudes and views on the church, we find that present-day students are more like those of the early 1920's than those of the early 1950's. The 'beatnik' rejection of social patterns and institutions, while odd and extreme in some aspects, is an accurate symbol of the present mood and has much in common with the rebellion of the 1920's. There are significant contrasts, of course. Beatniks represent ostentatious withdrawal; students of the '20's were aggressively rebellious. Today's young people are disillusioned about progress, and no visible substitute exists for the institutions and patterns against which they rebel. In the '20's students thought it possible to change institutions or substitute better social patterns for worse, and joined causes. Today the 'cause' people are ridiculed; students are apathetic about all causes and institutions. Reform seems fruitless to them. Yet there is a vocal rebellion and social criticism within their ranks."

Students today are in a society strongly influenced by fear, confusion, and suspicion. Most of the fears are centered around the communist bloc; confusion stems from failure to understand issues; and suspicion is an outgrowth of fear and confusion, manifesting itself in rightist movements.

In such an atmosphere, students find it difficult, or believe it futile, to develop a system of values which includes the dignity of man, basic human rights, international justice, and lasting peace. Students from the Georgia School of Technology, speaking at a meeting of the Southeastern Jurisdiction Deaconess Association, on the influence of the campus on character, emphasized some negative aspects of campus life which deserve consideration. They spoke of the pressures of student life with their attendant threats and tension, relating ways in which students seek to get release from these pressures, such as theft, drinking and sex.

Although the majority of these students claim to be church members, the church has failed to help them develop an adequate sense of values and Christian behavior. The church has little influence on or relevance to the society in which they live. It is difficult for these young people to find real challenge in the church and this reaction is reflected in the recruitment program.

Dean Liston Pope, of the Yale Divinity School, said: "Today, we adults are presenting a blurred image of American ideals and values to youth. To nearly every important question we are giving both affirmative and negative answers. Our approach to life itself is a curious blend of response and withdrawal.

"In our personal lives, as well as in public matters and social philosophy, we give confused answers to life's challenges and opportunities, and our young people sense the confusion. We know we ought to oppose evil, in high places and low, but the evil is so vast that we are reluctant to become involved. We know we ought to declare our convictions—to stand up and be counted—but our convictions are so tentative that we are most

often prompted to be careful and remain silent."

It is little wonder, then, that students from Georgia Tech said, "Student life reflects the attitude and atmosphere of the society around it." Erosion of moral and ethical standards is resulting in increased delinquency and crime among juveniles and adults. Better housing alleviates some ills, but it does not get at the root of the problem. The transforming of lives and the redeeming of society must go hand in hand with economic improvements. This calls for the most dedicated and best-trained leadership that can be produced through the church.

Inquiries and applications from deaconess candidates during the past year have been most encouraging. Eleven young women were commissioned deaconesses, 5 reinstated, and 3 transferred from the status of foreign missionary. In addition, 27 new candidates were approved by the Board of Missions upon recommendation of the Joint Committee on Missionary Personnel. Of this number, 6 had served as U.S.-2's; 14 were in church work or the professional world, and 7 were students. Papers for 15 other applicants are being processed to be presented to the board within the next few months. During the year, 19 retired; 2 active and 17 retired deaconesses died; 3 were released for marriage or home responsibilities. Two deaconesses, Miss Margaret Marshall and Miss Ellen Rollins, have been released to take full ministerial relationship in annual conferences.

The campus visitation program continues to be one of the best approaches to students. Miss Betty Ruth Goode represents the Commission on Deaconess Work on the campus visitation team. She visited more than forty campuses in 1961-62, spoke in several meetings of conference Woman's Societies and local churches. The demand for Miss Goode's services far exceeds the number of engagements she can undertake. She is well received by all groups.

Deaconess Orientation Program

Although brief orientation periods for deaconess candidates have been conducted for several years, plans for the first extended orientation program were perfected during the past year. The program was held on the campus of Scarritt College in Nashville, Tennessee, June 10 through July 13, 1962, with Miss Betty Ruth Goode serving as dean, Miss Susan Kreutziger as counselor, and Misses Jean Miller, Jewell Brown, and Nola Smee as resource persons.

A regular academic program is unable to include adequate interpretation of the nature, spirit and implications of the deaconess relationship. The Commission seeks through the extended orientation program to supplement the academic training with elements which will give greater meaning to the office—its responsibilities and privileges. Included in this supplementary training program were: a credit course on Protestant Christianity, taught by Dr. David White, of Scarritt College; a Bible study, led by Dr. Kenneth Welliver, of National College; seminars on "The Nature and Mission of the Church," led by Dr. Evelyn Berry, Executive Secretary, Educational Work and Residences, Woman's Division of Christian Service; the history and meaning of the Deaconess Association in Cincinnati; "Getting Acquainted with Florence Allshorn," led by Miss Nola Smee, community worker, Jacksonville, Florida; the organization and structure of The Methodist Church, led by Dr. Horace Williams, Interboard Committee on Missionary Education, and Mrs. J. Fount Tillman, President of the Woman's Division of Christian Service; and "The Role of the Church in a Changing World," led by Miss Thelma Stevens, Executive Secretary, Department of Christian Social Relations, Woman's Division of Christian Service.

Additional sessions involved consideration of Christian vocation and call under the leadership of Richard H. Bauer, Executive Secretary, Interboard Committee on Christian Vocations; the religious emphasis in the total program, directed by Miss Carrie Lou Goddard, professor of Christian education, Scarritt College; making an effective witness in the community, led by Dr. John Johannaber, academic dean, Scarritt College; the spiritual nature of deaconess work, led by Miss Jean Miller, exchange deaconess from England; policies, relationships, and responsibilities, led by Miss Allene Ford, Secretary of Missionary Personnel and Miss Mary Lou Barnwell, Executive Secretary of the Commission on Deaconess Work.

Twenty young women participated in this

orientation program and testify to the value of such an experience. A similar training session will be conducted every two years.

Workshop on International Affairs

Never again will the United Nations seem unreal and far away to students at Navajo Methodist Mission School, for Miss Doris Bloomster, a teacher at Navajo, was among the 35 deaconesses involved this year in the annual workshop on international affairs. She will have many opportunities to show her pictures and interpret United Nations to the students, faculty and others.

Other deaconesses are writing about their speaking engagements and the ways in which they can make their work more relevant to the issues and needs of the world because of their experiences in New York and Washington. Seeing and hearing Acting Secretary-General U Thant made an impression. Discussing the U.N. operation with officials gave new meaning to the whole program. No one can tell any of those deaconesses that UNICEF should be discontinued; they have seen and heard what is happening to children around the world because of UNICEF.

The ecumenical horizon was extended through sessions with representatives from the World and National Councils of Churches. This firsthand information will help these workers combat criticism of these Councils and develop understanding and appreciation for them.

Perhaps the most impressive experience in Washington was the opportunity to sit in the Senate Judiciary Committee investigating the Hong Kong refugee situation. Mrs. Clair Chennault, with a newly-arrived refugee family, was questioned in that hearing. Everyone was impressed with the kindly, sympathetic attitude of the senators as they attempted to get information from the newly-arrived family. One deaconess said that the spirit of the hearings made her feel that she was in a meeting of the Board of Missions.

Visits to sessions of Congress and congressional committees, briefings by representatives of the State Department, and interviews with congressmen gave a good picture of the development of governmental policies and procedures.

Methodist agencies in Washington were included in the schedule: the Board of Christian Social Concerns, the Commission on Chaplains, Sibley Hospital, American University, and Wesley Seminary. After such an experience one must "go home another way," with new insight on a Christian's responsibility in her local community.

Deaconess Exchange Program

Last year's report carried a statement of the arrangements for the first deaconess exchange program. Miss Betty Letzig has now completed her year of work with the Wesley Deaconess Order in England, and Miss Jean Miller has finished her year in the United States.

The Methodist Recorder (British) reported on the Wesley Deaconess Convocation, held in the spring. Referring to three visiting deaconesses who brought greetings, the article stated that one, "at a quick glance would have been thought to be a Wesley deaconess," another was "reminiscent of the traditional picture of Florence Nightingale," and "Sister Betty Letzig of the USA looked resplendently glamorous."

Upon her return to the United States in the early fall, Miss Letzig came to the office of the Commission for special responsibilities related to the development of the 75th Anniversary Observance. Miss Miller has returned to England to serve on the faculty of Wesley Deaconess College, Ilkley.

Plans for an exchange program once each quadrennium have been approved. Selection of countries and deaconesses for the second exchange will be made soon. The first step in making arrangements involves consultation with the Department of Work in Foreign Fields. The next exchange may be with a country in which the Woman's Division has work.

World Outreach

Although deaconesses serve primarily in the United States, occasionally there are opportunities for brief periods of service overseas. One has the privilege of spending her sabbatical leave in a mission station in another country if there is an opening in which she is needed. These special assignments are arranged in consultation with the Department of Work in Foreign Fields.

Miss Lucy Gist completed two years in a community center in Korea and has been reappointed to a center in the states. Miss Patricia Rothrock completed a three-year loan to the Congo and, upon the request of the Bishop and the Foreign Department, was transferred permanently to that Department to continue supervisory service for social centers in the Congo.

Four deaconesses are spending their sabbaticals in other lands during 1962-63: Miss Bessie Estep is connected with the health program in Malaya; Miss Adair Myer is on the staff of the social center in Manila; Miss Frieda Morris is in a social center in Korea; and Miss Lois Marquart is assisting Miss Michiko Tonegawa in the development of rural church and community work in northern Japan. Travel for such assignments is paid from the appropriation for sabbatical leaves, administered by the Commission on Deaconess Work; salary is provided by the Foreign Department.

Such opportunities enable us more clearly to understand the oneness of the missions program; they make us better interpreters of the mission of the church; they help us grow in our knowledge of and concern for the needs of people around the world.

Three Methodist deaconesses from the United States—Miss Emma Burris, Miss Betty Letzig and Miss Mary Lou Barnwell attended the 1961 meeting of the World Federation of Methodist Women and the World Methodist Conference in Oslo, Norway. Among other members of the Commission in the Oslo meetings were Bishop Ken-

nedy, Mrs. J. Fount Tillman, Mrs. Paul Spencer, Richard H. Bauer and Dr. Otis Young.

The unity and diversity of deaconess work around the world were exemplified at Oslo in the representatives from deaconess organizations in Ceylon, Norway, Sweden, Germany, England and the United States. Visits to deaconess centers in Europe, including Poland, gave us a keen sense of Christian unity and concern.

Conference Deaconess Board Presidents Meet

Under the auspices of the Standing Committee on Promotion and Recruitment, presidents of conference deaconess boards met in Cincinnati April 25 and 26, 1962, to plan for the observance of the 75th anniversary in 1963 and for the on-going program of deaconess service. More than 60 persons participated in this conference.

Any who were not enthusiastic about the future of the deaconess movement when they arrived in Cincinnati experienced a change of mood while there, receiving fresh enthusiasm.

Announcement was made of the schedule for promotional articles in various church and secular periodicals, beginning with a feature article and colored pictures in *Together*, January issue. All editors are most cooperative in arranging for stories, news events, and other promotional material.

Many annual conferences have adopted resolutions presented by conference deaconess boards requesting recognition of the anniversary in the regular conference program in 1963. Deaconess boards will endeavor to reach every local church with interpretative and promotional programs during the year.

This anniversary observance is not planned primarily to extol history, although the deaconess movement is a strong historical force in the church's life. The observance will largely center around interpretation of and plans for a thrust which will help strengthen the program of the church to meet this country's emerging and intensified needs.

Impetus has been given to plans for the future by a resolution presented to the Council of Bishops meeting in Mexico City in April, and adopted unanimously by the Council. That resolution reads:

"We express our appreciation and thanksgiving for the work and service of our Methodist deaconesses. As this significant arm of the church celebrates its seventy-fifth anniversary in 1963, the Council of Bishops extends its congratulations. We believe that The Methodist Church needs to be made more aware of our deaconesses' ministry, and we urge our ministers and laymen to become better informed. This modern world calls for an increased enlistment of young women in its Methodist deaconess service. We are confident that the next seventy-five years will be even greater in opportunity and accomplishment, and we pledge to the Deaconess Board our continued support."

In *Methodism and Society in the Twentieth Century*, Dr. Walter Muelder says: "The need for abundant charismatic leadership is a . . . prerequisite for exerting great force for social change. . . . Great social change by religious bodies requires leaders with tremendous faith, integrity, righteous passion, and Christian love." It is hoped that deaconesses may always be part of that charismatic leadership needed by the church.

This anniversary observance should be envisioned as "the end of the beginning." Closing the Edinburgh Conference in 1910, Dr. John R. Mott used a penetrating phrase—"The end of the conference is the beginning of the conquest." In like manner, may it be said that the end of this observance is the beginning of the conquest in relation to utilizing the charismatic leadership of women in the church. The extent and effectiveness of the conquest depend largely upon the vitality of conference deaconess boards and the witness of individual deaconesses.

Retirement and Pensions

Several years ago, a concerned member of the Woman's Society of Christian Service wrote a letter saying, "The retired deaconesses are the forgotten women of The Methodist Church." Events in recent years have dispelled that idea, for the church gives evidence, in many ways, of its appreciation and concern for these workers.

For a period of 10 or 12 years retirements will remain at a peak. Fortunately, these women have many years of useful, creative activity after re-

tirement. Travel, for which there was not time while under appointment, is enjoyed by many. Volunteer service in church and community life employs the time of most of them. Some have discovered latent talents for art, music, writing, gardening and other interesting hobbies.

On June 1, 1961, an improved pension plan went into effect. This plan provides for the payment of pensions to retired deaconesses at the rate of $30 per year of service, with no maximum. Social Security is in addition to pension. For those who retired prior to the enrollment of deaconesses in the Social Security program, the pension rate is $35 per year of service.

During the year, the pension payments totaled $348,162. To meet this obligation, the Council on World Service and Finance contributed $50,000 and the Harris Trust Fund produced $26,427, Deaconess assessments amounted to $720, and the Woman's Division of Christian Service paid $271,015.

Although the pension rate has not yet reached a satisfactory level, improvement in pension provisions since unification has been phenomenal. Retirement home facilities have been expanded and the ability to save for retirement has been increased by the salary standards that have been set.

Conclusion

Traditionally, women have made a unique contribution to the program of the church. St. Paul described Phoebe, a deaconess in the church at Cenchrea, as "helper of many." In that spirit, deaconesses continue to serve. Through their service the church is extended as the love of Christ reaches out through them to neighborhood gangs, handicapped persons, senior citizens, little children, youth and students. Speaking to the presidents of conference deaconess boards, in Cincinnati, Dr. Emory S. Bucke called upon deaconesses to be nonconformists in a conformist society. This, too, has been a traditional role of women. Emma Willard, a "gifted woman with considerable intelligence and moral zeal," disregarded the accepted patterns of society as early as 1807 by opening a seminary for girls in Middlebury, Vermont. Catherine Beecher spent most of her life lashing out at the social odium attached to housework. In addition, she endorsed nursing and teaching as suitable spheres for active and ambitious women. These women were nonconformists, with a Christian conscience.

According to a recent report of the United Nations Commission on Status of Women, 24,000,000 women in this country are employed. That Commission urged the United States to establish equal pay for equal work to maintain the type of leadership in the field of women's rights that it has in legal and political rights. A great advance in that direction was made when the Commission on Deaconess Work established a policy that the salary of a deaconess should be commensurate with that paid to any other person in the community with similar training, experience and responsibility.

Teaching and nursing continue to be the fields chosen by the largest number of career women. Among deaconesses, however, social group work is the field in which the largest number choose to make their Christian witness. Other professions in numerical order are: teaching, Christian education, social welfare in children's homes, rural church and community work, nursing, and others.

Dean Pope said that "students cannot be inspired by fog horns; they need the sound of trumpets." Deaconesses have had and will continue to have great opportunities to sound the trumpet, as nonconformists in a conformist society.

It is said that at the coronation of Queen Victoria, she overheard a comment, "How wonderful the splendor!" To this the Queen replied, "And how great the responsibility!" As the history of the deaconess movement passes in review in 1963 in observance of the 75th anniversary, it may be said of the deaconess movement—"How wonderful the splendor of its history!" and "How great the responsibility of its future!"

Mary Lou Barnwell, *Executive Secretary, Commission on Deaconess Work*

COMMUNITY CENTERS

TO SAY that we live in a changing world sounds trite, yet change is the predominating characteristic of our world today. Individuals, the family and neighborhoods, both in urban and rural areas, are affected by these changes; so are the social agencies and especially the community centers, which so reflect what is happening to people.

If our community centers are true neighborhood houses, serving neighborhoods of people striving to achieve the best possible individual and neighborhood life, then all of us concerned with them must be clearly aware of change and what it does to people.

Facing tremendous tasks requiring skill, understanding and dedication, with far too few workers trained for the complexity of the work to be done, we have tried to help each agency be more efficient and adequate—to use the resources it has both in people and in finances. This has been done by making available in-service training through workshops, consultations, opportunities to participate in area and national meetings and intensive field service by the executive secretary. Church-related social service inspired by those believing in Christian service should provide services with nothing less than the finest standards. To this end and in His name we move forward in the tasks of each day.

Studies—Evaluation and Implementation

Many of our centers are in various stages of studies. Bidwell-Riverside Center, Des Moines, Iowa, has participated in a study conducted by the National Federation of Settlements in that city. The director states:

"As we complete this study, I am sure we shall see some needs more apparent than others. Our earnest wish is that we may realize the necessity of the church being socially active in such a way that recipients are rehabilitated instead of being pauperized by those of us who insist that our own values of social conduct and judgment be imposed on them."

After the construction of an interstate highway through Sioux City, Iowa, caused the removal of many families, remaining families in the area were compelled to move because of the rechanneling of a river. Harriet Ballou Day Nursery and Wall Street Neighborhood Center continued to serve for many months as staff tried to help people find new homes and become adjusted to new surroundings. Then with its neighborhood fast vanishing, the staff and board of this agency began a self-study, taking a real look as to whether or not its services were still needed in Sioux City. Need has been established in consultation with other church and social agencies of the city, and the committee continues to study and plan for relocation.

Miami Latin Center, Miami, Florida, continued to work on its agency self-study in spite of the many emergency demands caused by the influx of thousands of Cuban refugees. All the churches and social agencies in the city have been called upon to give all possible energy to this refugee problem. Miami has seen change and will never be the same.

During this agency's self-study, it became quite apparent that a more vital involvement in refugee concerns was necessary. After consideration and consultation, the recommendation was to reorganize so that temporary foster home care could be provided for limited numbers of "unaccompanied youth" who have come out of Cuba. By cooperation with the Children's Service Bureau the center's facilities have been adapted to house up to eight children, who stay until the case workers of the state agency are able to place them in permanent foster homes out of Miami. The women of the Florida Conference made available their "love gift" to help begin this service.

Methodist Community Center in Jacksonville, Florida, and the Tampa Settlements—Rosa Valdez and Wolff Settlement—continue into their second

year of implementation of the recommendations of studies completed a year ago.

Courage and imagination are required on the part of both staff and board to change from the way it has always been done to the new ways which must be found to meet the challenges of our day. Since community centers are often isolated from their intended clientele, they are often forced to move or to reorient their structures and programs to the neighbors at hand.

With the help of Jean Cleveland, Professor of Social Group Work at Scarritt College, Nashville, Tennessee, it has been possible to give intensive help and training to the centers in Florida; in Brownsville, Ozona and Robstown, Texas; in Amherstdale, West Virginia; and Portsmouth, Virginia.

In a united and cooperative effort with the Division of National Missions of the Board of Missions, we have consulted with church and community center leaders regarding the problems of inner-city churches in San Antonio, Texas; Tampa, Florida; and Wheeling, West Virginia. Leaders of the Woman's Society of Christian Service and of the church are combining their efforts in concern for the deterioration of cities and the large numbers of people affected by it. Constructive programs of social services are being planned cooperatively. Our responsibilities include those projects of the Genesee Conference in Buffalo, New York; Baltimore Conference in Baltimore, Maryland; and New York East Conference in Brooklyn and New York City.

The Bulldozer Came . . .

Cooper Community Centre, Roxbury, Massachusetts, and Wesley Community House, Danville, Virginia, like many other community houses, have continued to serve while their neighborhoods were leveled before them. Board committees and staff members have studied and continue to study next steps to take. In the meantime, the centers have continued to "be there" with whatever service was still needed. The fearful and plaintive question from a child worried about the changes going on about him, "Will you still be here tomorrow?", indicates the importance of our "still being there."

For some neighborhoods, the bulldozer has not yet arrived, but "the neighborhood is not what it used to be" is the indication that change will certainly come. Dumas-Wesley House in Mobile, Alabama; Ensley Community House and Centers in Birmingham, Alabama; New Jersey Deaconess Home and Center in Camden, New Jersey, are evidences of this inevitable change.

Serving Persons of Special Need

As one thinks about how our community centers are serving "persons of special need," every center really ought to be mentioned, for in some unique way our centers have always served persons with special needs. Children and adults have needs growing out of mental, physical, spiritual and economic problems. Major social problems create situations which in turn produce persons of special need. One authority has named the seven major social problems of our day as follows: (1) unemployment because of automation, age, or physical or mental disability; (2) inadequate housing for middle- and lower-income families and the aged; (3) increased juvenile delinquency; (4) high incidence of mental illness; (5) high divorce rate and broken homes; (6) uneven distribution of medical care resources; (7) intergroup tensions and hostility toward racial and ethnic minority groups. We need to think of these major concerns in relation to the priorities we are setting for services offered in our community centers.

The Omaha City Mission Society at its Neighborhood House has had a concern and interest in serving Indians coming into and living in Omaha. The agency has now decided to extend its work with Indians by having the services of a full-time trained worker in this special area of concern.

Rebecca Williams Community House in Warren, Ohio, has offered the use of its gymnasium to the special school for slow learners at junior high level. The agency also has provided a study hall two evenings a week for children with school problems. A teacher was paid by the agency to be in charge of this study hall and help children with their homework.

English and Spanish classes are taught at Southside Community Center in San Marcos, Texas. Classes for citizenship candidates are generally for older people needing citizenship to be

eligible for welfare benefits. Obviously, these are people with special needs. Many have worked in the United States, often for low wages, for many years. Special emphasis on worship is given in many of the groups, and copies of a devotional booklet in Spanish are distributed to the adult members.

An urgent unmet need in the Wesley House and Riverside Neighborhood House in San Antonio, Texas, was for work with troubled adolescents, many of whom were school "drop-outs." Job placement, counseling and group activities for this group of young teenagers has become an important phase of the work.

The agency has continued to work with gangs. Miss Mary Mike Tippens, group worker, stated recently in a magazine article:

"During the two years we have worked with this gang, the boys have been able with our help to successfully mediate (settle trouble by talking rather than fighting) conflicts within the gang as well as with other gang groups. In addition, we help them develop whatever abilities and talents they may have."

Such centers as Alpine Community Center, Langleyville Settlement, McCarty Community House, Metcalfe Community House, Mobile County Rural Center, Muhlenberg Settlement, Ozona Community House, and Wesley House-Amherstdale are making a fine contribution in communities where no other such service is available. It is a heavy responsibility and a great challenge to our work. The quality of family life in both its physical and social aspects affects everyone in a small town. As the principal of one of the schools in a small community said to me: "The delinquent child in this slum area affects the lives of every child in this community. We must all be concerned about the conditions which produce this slum."

Training for Those Who Serve

As has been true from the earliest settlement house days, the settlement house or community center worker must be a person of many talents. To serve well in a church-related community center he should be well-grounded in his faith with a real sense of mission for the tasks which are to be performed. In addition to the traditional skills and knowledge of his profession, he must also be a sensitive person with concern for his fellow man. He must be trained in psychology and be a diagnostician of social and psychological factors in community problems.

Obviously, it is not possible for all our workers to be trained in schools of social work. We must learn how to use persons trained in other disciplines and those without the formal education but with a real aptitude for service. We must provide in-service training and use all other short-term training opportunities available.

Many of our workers have attended some of the training opportunities offered at the Hull House Training Center in Chicago, sponsored by the National Federation of Settlements. Large numbers of our workers attend the Workshop for Nursery and Kindergarten Workers held at Scarritt College each summer. This past summer 14 of our directors were enrolled in the course in administration and supervision, at Scarritt. Several of our workers are on sabbatical and are enrolled at schools of social work.

Sectional meetings of the National Federation of Settlements, held in alternate years with the national meeting of the Federation, provide training and opportunities for exchange of ideas, and we encourage our workers to attend.

The National Council of Churches' conference on the Churches and Social Welfare held in October, 1961 and the Methodist Urban Convocation in February, 1962 also provided opportunities for enrichment and growth.

For several years the Woman's Division has helped sponsor kindergartens located in the Latin American churches of Brownsville, Weslaco, McAllen, Mission and Rio Grande City, Texas. Developed as an answer to the need of children from Spanish speaking homes to learn to understand and speak English, the kindergartens continue to help the people of the communities in various ways. Besides the direct service to the children, they have inspired leadership and responsibility in each individual church committee, and through the PTA's, the parents and children have worked together on projects. Other churches of other denominations have been inspired to upgrade their standards and have looked to us for leadership. Careful supervision and many opportunities for in-service training for the Latin American teachers have marked the significance of the Woman's Division influence in these communities.

Of Special Interest

Anniversaries

Peoples Methodist Community Center, New Orleans, Louisiana, celebrated its "four decades of community service" on Sunday, April 29, with a celebration which was a success and an inspiration. About 500 people were present at the convocation and open house. An expansion fund was initiated as the center looks toward the building of a second story and the acquiring of much needed property next to the center.

Houchen Community Center, El Paso, Texas, celebrated its 50th anniversary on April 28. The celebration featured educational tours of Friendship Square, a block of Methodist institutions serving the Spanish-speaking people of El Paso; a Mexican lunch and dinner, and a fund-raising bazaar. Funds netted at the bazaar will be applied toward the purchase of a badly needed bus or station wagon.

Camping

Camping continues to play an important part in the program of two of our community centers which own their own camps, Wesley House, Louisville, Kentucky, and St. Mark's, New Orleans, Louisiana. Both centers have developed fine programs on their own camp sites. Many other centers happily and successfully use camping facilities of other agencies.

Center Closed—Windham Community Service

The emergency caused by the arrival of large numbers of new people in this area in 1951 no longer exists. The community itself will assume the responsibility for making available the already existing services in nearby communities.

Local Communities Share Responsibility

Wesley Child Care Center in Cincinnati, Ohio, and Valley Community Center in Pharr, Texas, two of our centers with fine new buildings, have been accepted by the respective community fund agencies as qualified agencies worthy of receiving community funds.

Interdenominational Cooperation

Baptist, Congregational and Episcopal women are sharing in the interest, concern and finances of the expansion of our program of Methodist Service Center in Providence, Rhode Island. The new extension of this work, a playschool, will be carried on in a second housing project. The fine Christian witness of our services in one project is indicated by the request for more such service in a second area of need in the city.

New Building Plans

Plans for the first wing of a new building and the remodeling of the old building of the Good Neighbor Settlement House, Brownsville, Texas, have been approved. This border city with its "port of entry" for many of our Mexican friends has a wonderful challenge for service in this strategic area of our country.

New Location—New Name

The Peninsula Conference Woman's Society of Christian Service has supported two centers in Wilmington, Delaware, Riddle Memorial Deaconess Home and Center and Mary Todd Gambrill Neighborhood House. The work of both centers has been consolidated into one new building at a new location—Neighborhood House. The new center with its improved facilities will continue to provide service to a neighborhood that it has served for many, many years.

Special Recognition

Kingdom House in St. Louis, Missouri, was noted on a TV program as being one of the important influences in keeping down the level of crime in its area. As a result of a study and recommendations regarding the needs of this agency, an ordained minister with a master's degree in social work will come to the staff of this agency and use his skill with the other social workers in attempting to meet the problems and needs of the community.

The board and staff of the Neighborhood Center, Utica, New York, honored its director, Miss Ruth Wright, in recognition of her being named to the National Academy of Certified Social Workers. Her 30 years' association with Neighborhood Center have been marked by her diligent interest and concern for high standards of performance of the work of the center. Neighborhood Center was one of the first agencies to become a member of the National Federation of Settlements.

Other centers holding this membership are: Ensley Community House and Centers, Birmingham, Alabama; Kingdom House, St. Louis, Missouri; Wesley House, Louisville, Kentucky; Wesley Community Centers, San Antonio, Texas; Omaha City Mission Society, Omaha, Nebraska; Rebecca Williams Community House, Warren, Ohio.

Marie Frakes, kindergarten and nursery teacher at New Jersey Conference Deaconess Home and Community Center, Camden, New Jersey, retired after 35 years of service. To her go our congratulations and good wishes.

Reorganization of Boards

In order to meet the needs and demands of the responsibility for administering the work of many of our agencies, it has become necessary to rethink the structure of the board organization. Most of our centers revise this structure from time to time as the demands on board members and their responsibilities change. Those agencies which completed reorganization during this last year include the following: Bidwell-Riverside Community Center; Good Neighbor Settlement House; Langleyville Settlement; Ozona Community Center; Methodist Centers, Harrisburg; Tampa Methodist Settlements; Wesley House, Robstown, Texas; Wesley Community Centers, San Antonio, Texas. Among those working hard at the process but not yet complete are: Lessie Bates Davis Neighborhood House; Open Door Community House; McCarty Community House; Metcalfe Community House; and Wesley House, Amherstdale, West Virgina.

Appreciation

In the words of Bishop Vernon Middleton in his recent article "God's Compassion and the Needs of Man": "And the early church revolutionized the whole concept of charity, adding a new dimension of love to benevolent motives and made compassionate service more than an expedient duty—they made it a personal involvement."

Our success in missions can be measured only by our involvement and awareness of self in this involvement. To the many dedicated board and staff members who are so generously giving of themselves, we are deeply and humbly grateful. We commit ourselves and our office to further and deeper commitment to our high calling of service in His name.

Dorothy R. Chapman, *Executive Secretary, Community Centers*

THIS HAS been a year filled with many conferences and training institutes for community center workers and board members. For the church-related community center, it is not enough just to raise standards, train workers and seek to implement good professional practices in all areas of work. The church-related community center must strive to give that added "plus" to its work. Community center workers and board members must know that this "plus" is best expressed when services are given in the name and spirit of Jesus Christ.

Community centers have a particular function within neighborhoods. They cannot be satisfied merely to perform the routine duties of caring for children, visiting the homebound, teaching English classes or providing recreational activities for children. They must do so with a purpose.

In order to fulfill this particular mission within a neighborhood the church-related community center has four responsibilities: (1) It must seek to be the reconciling force within the community, working to ease racial and social tensions, reconciling neighbor with neighbor, parent with child, mediating in Christian love in every area where there is stress and strain in human relations.

(2) It must help be the interpreter of social issues to the people who live in the neighborhood. Matters relating to school bond issues, rent controls, racial discrimination, safety hazards, juvenile delinquency, or other such issues, should receive a fair and unbiased interpretation in the community center. (3) The community center should be constantly on the alert to social problems in the community, and should be the "pin pricker" of the social conscience. Not only should it alert people to what is happening in matters of social injustice, racial discrimination, or the development of health or welfare hazards, it should also be helping people understand and accept their responsibility for alleviating these problems. (4) The community center has the further responsibility of being an experimenter with new ideas, new programs, or establishing pilot projects for others to observe and study. Not bound by conventional lines of approach to program, the Woman's Division community centers are given much freedom to explore new ideas in program, training workers and board members, establishing a new work or closing an old one. It is through this kind of creative planning that the community center can render its most effective service in Christian leadership.

As one reviews the records and reports for this year, one becomes aware of the concerns expressed, and the seriousness with which many staff members and board members are taking their responsibilities.

During this year, a number of community centers have been holding special meetings of staff and or board members to study the philosophy of home missions. These study groups have led to other groups. Such questions as, "What is our Christian mission in the community center? how do we express it? how do we differ from the church? how can we, within our responsibility of Christian social service, work more closely with the churches in our community?" have been discussed. This report, in part, is focused on some of the ways that community centers throughout the country have responded to what they feel to be their job in a particular area.

Opportunities for Training

Community center workers were well represented at the Methodist Urban Convocation held in St. Louis, in February, 1962. Here, along with other church leaders, they had the opportunity to study problems of the inner-city church and community, and to consider ways in which ministers, laymen and community center workers might bring their skills and knowledge more closely together to help to solve some of the intricate problems of the changing inner-city.

In keeping with the concern for studying community needs, training board members and workers, studying goals and implementing plans for raising standards for agencies, Miss Jean Cleveland, on loan from Scarritt College, worked extensively with board and staff giving time to reorganization of boards, rewriting by-laws, training staff and board, and community studies. Community centers receiving assistance in this special assignment were Bethlehem Centers in Dallas and Fort Worth; Wesley Houses in Dallas, Fort Worth, Knoxville and Memphis; and West Side Settlement in Cleveland.

Other board and staff members from a number of centers have attended the training institute at Hull House in Chicago, the Nursery School and Kindergarten Workshop at Scarritt College, and the course on administration at Scarritt College during the summer school session.

New Program Emphases

Homer Toberman Settlement House, San Pedro, California, is cooperating in a plan for volunteer friendly visiting services to families. The purpose of this project is to develop a visiting service to families who are receiving public assistance who appear to need help to be able to function more adequately. Lack of qualified social workers prevent the giving of adequate help to many people who need it. Homer Toberman workers will help train volunteers for this special service. These volunteers will then work with caseworkers from the public welfare offices. This is one method of trying to meet some of the serious problems of families who find themselves caught in the melee of circumstances for which they cannot find adequate solutions.

Marcy Center, Chicago, Illinois, increased services to the community as they established a summer block program project for nearby areas where no services to children are available. Leadership, supervision and training of volunteers was provided by the Marcy Center staff. Volunteers from the block club organizations gave time as leaders, and provided funds to help establish the program. The city granted permission to close certain streets in order to provide space for recreational activities.

Mississippi Rural Center, Columbia, Mississippi, following study and evaluation of its services to the community, has started a day care center. The workers have also begun an extension program of services to families in a nearby community.

Susannah Wesley Community Center, Honolulu, Hawaii, made an initial start in developing a nursery school. Special emphasis is being placed on developing good community relationships as the staff and volunteers work to develop a new community center program.

Wesley House Centers, Atlanta, Georgia, have initiated a "welcome neighbors" project under the supervision of the adult worker. This program enlists the residents of the housing project, members of the nearby churches, P.T.A. members, garden clubs, and the Wesley House senior citizens group in a regular program for carrying a message of good will and friendliness to newcomers.

Better Programs in Human Relations

Community centers have been trying in many ways to implement the racial policies of the Woman's Division. Board and staff are working steadily, faithfully to bring about a solid working relationship between people of different races. By-laws are being revised to permit board membership from other groups, restrictions in agency membership are being lifted, community center programs are being planned to include all persons within a neighborhood.

It is no easy task to bring about integration, and progress is slow, but the reports such as "We now have Negroes on our board for the first time"; "Mexican, Negro and white children are all playing together without incident"; "This year we have a truly integrated camp," continue to encourage the hope that before too long, our workers may change their concern from "How do we deal with integration?" to "What is the most effective way we can serve all people in our community with their particular problems?"

Aldersgate Camp, Little Rock, Arkansas, continuing its program of integrated activities, was host to the interracial seminar on world affairs for high school students; the Arkansas Student Christian Conference, the State-Wide Workshop for Christian Women's Fellowship, and a number of other groups which needed a place to meet where all persons, regardless of race or national background, would be wholeheartedly accepted.

The *Bethlehem Centers* of Dallas and Fort Worth, joined with the Wesley Houses of those two cities to establish training programs for staff and board members. Beginning as an experiment, a joint committee has now been established and regular sessions are planned where staff and board members from all the related centers work together on mutual concerns and problems.

Centenary Methodist Community Center, Nashville, began special group services in the nearby

elementary schools. This is the first year to serve both Negro and white groups. Community acceptance of an integrated program is moving slowly, but there are many signs of progress as staff and board continue to help bring about a better understanding between people.

Special Recognitions

Seattle Atlantic Street Center, Seattle, Washington, has received special recognition for its service and work with delinquent youth. The National Institute of Mental Health, in recognition of work done by the staff this year, has given a special grant to support the program for a more extensive work project, thus enabling the staff to work with a larger number of disturbed youth.

At *Bethlehem Center,* Atlanta, Georgia, Robert Shrider, director, has been elected to the Board of Directors of the National Federation of Settlements and Neighborhood Houses.

Dedications

Della C. Lamb Neighborhood House, Kansas City, Missouri, dedicated its new building, April 7, 1962. Many Woman's Society members and representatives from local churches joined with friends and neighbors to dedicate the lovely new building.

Anniversaries

Bethlehem Center, Richmond, Virginia, celebrated its 25th anniversary in April, 1962.

The *Greater Dallas Board of City Missions* (Wesley Community House and Rankin Community Center) celebrated its 60th anniversary in April, 1962.

Wesley Community Centers, Atlanta, Georgia, invited friends and neighbors to join the celebration for the 60th anniversary of its founding, May, 1902.

It Happened This Year

Bethlehem Center, Atlanta, Georgia, and *Bethlehem Center, Richmond, Virginia,* completed their first year of work with retarded children.

Bethlehem Center, Charlotte, North Carolina, reports: "Our camping program was truly an example of democracy in action. Campers loved helping make decisions—sometimes right, sometimes wrong. Camp craft was fascinating to all—use of camp tools, learning camp skills, discovering the thrill of nature hikes through the 'wilderness.' Trips to the river, discovering the mystery of fusing crystals into paper weights, or the magic of blueprinting, opened new doors of wonder and understanding for wide-eyed campers."

Bethlehem Center, Memphis, Tennessee, comments: "The largest percentage of the center membership was made up of children from third through sixth grade. Besides a variety of clubs there were many activities and classes for this age group. Among these were: art (including pottery, drawing, painting and mosaics), ballet, French, German, archery, tennis, chorus, tonette playing and dramatics."

Bethlehem Center, Savannah, Georgia, says: "At Bethlehem Community Center we are studying about the wonders of nature. We are finding out about different kinds of animals, insects, birds, trees, flowers, grass, desert lands and seas. We have made research trips to parks and woods. We are proud to live in this wonderful world of nature. We are all a part of God's creation."

Friendly Center Community House, Toledo, Ohio, reports: "Even though the community is caught in the changing patterns of a restless, changing city, and even though the role of the agency is changing, the area of primary service; work with groups, families and individuals, remains of foremost importance and cannot be diminished. . . The center's work in the areas of service to children, youth, young adults, the family, the adult and the senior citizen has in no way decreased. . . Friendly Center looks to the future with the realization that the work that needs to be accomplished is far greater than ever before and our mission can only succeed through the combined dedicated effort of the center staff and the members of the local board."

Methodist Community Center, Grand Rapids, Michigan, cooperates in a program of working with groups of physically handicapped persons.

Neighborhood House, Calexico, California, comments: "Our children's program continues to grow and expand. . . We have a full house, with the interest among the children and their parents very high. Our latest pupil is Akiko, a three-and-

one-half-year-old girl who has come from Japan. At first she seems to be frightened, but everyone is trying to be friendly. As we join hands in games with Chinese, Japanese, Italian, Anglo, and Mexican children, we cannot help but feel the meaning of Jesus' words, 'Suffer the little children to come unto me, for theirs is the Kingdom of heaven.' We, too, have a share in this kingdom of children."

Northcott Neighborhood House, Milwaukee, Wisconsin, states: "As a new agency with no tradition, no public image, no established lines of communication, we experienced the rootlessness which characterizes many residents in our area. Knowledge of and relationship with life in our area is basic to the development of a quality program. . . . we serve *people*—and people are not static. We represent the spirit of neighborliness which may be lost in the big city. . . Problems are increased as relationships decrease. We are here to say to our neighbors, 'We care about you.' Our work is to help each learn the relevance of 'thy neighbor as thyself.' "

Rural Work, Waimanalo, Hawaii: "We celebrated a glorious Easter in Hawaii. In Waimanalo, we began with an Easter sunrise service in the back yard with a rustic cross in the corner before a backdrop of beautiful bouganvillea bushes. Before dawn a spotlight made it stand out starkly against the pre-dawn sky. Forty children and adults attended the service. . . The spirit of the Lord was present, especially when we sang, 'How Great Thou Art.' "

Tacoma Community House, Tacoma, Washington: "There are tangible things that you can see as you go through the building, but the most important things cannot be seen so easily. For example: the little boy who came to play-school last year, a happy, well-adjusted child, came back this year with temper tantrums, and a cry of 'I don't like girls.' A new baby in the home had made the difference, coupled with the parents' inability to handle the situation. With staff and parents working together we now have a happy boy who can pull a little girl in a wagon. . . . a young woman, whose husband is sent overseas, discovers she need not be lonely but can make friends at the center. . . . an older woman learns she is not too

old to get a thrill out of learning to knit or to make ribbon corsages."

Wesley House, Memphis, Tennessee: "The tumbling and baton group shared their fun with others—they visited the children's hospital. Patients were wheeled to the recreation room in beds and chairs. Others used crutches. Later the leader of the tumbling group received a letter saying they attributed the response to treatment of one of the patients to the visit of the Wesley House children."

Wesley Community House, Meridian, Mississippi: "Visiting in the homes is one important part of our work. Some visits are made to get acquainted with families, some because of illness, others because of a particular need to work with families and their children."

Wesley House Centers, Nashville, Tennessee: "We were able to increase our casework and counseling services through the placement in our Sudekum Center of a student unit in casework from the University Tennessee School of Social Work. . . The casework and counseling service is a part of our over-all Sudekum program. . . Casework and counseling service has been provided for adolescents, young adults, adults, and older people, on both an individual and family basis. Many times the service we give is that of putting people in touch with other community resources."

West Side Community House, Cleveland, Ohio, and *Bethlehem Center, Nashville, Tennessee,* are two centers giving extensive time to study and surveys in order to determine the direction the staff and board should take in order to render the most effective service to their respective neighborhoods of tomorrow.

New Buildings—New Property

Bethlehem Center, Jackson, Mississippi, has purchased two lots adjoining its present property. Land will be used to expand present services.

Bethlehem Center, Columbia, South Carolina, is constructing a small craft-shop to replace the inadequate building which has been in use.

Campbell Friendship House, Gary Indiana, has recently acquired two lots near the center for use as a playground. This center has never had an outdoor play area.

Miriam A. Brock Wesley Community Center, Chattanooga, Tennessee, has acquired the Wisdom Methodist Church which has closed its regular worship services. When funds are available the building will be remodeled to serve more adequately the community center groups.

Newberry Avenue Center, Chicago, Illinois, and *Bethlehem Center, Winston Salem, North Carolina,* are relocating, and plans for the new buildings are in process.

Mona E. Kewish, *Executive Secretary, Community Centers*

EDUCATIONAL WORK AND RESIDENCES

DURING the past year we have tried in an intensified way to alert board and staff members in institutions and projects related to the Woman's Division through the area of educational work and residences to improve the quality of work done, both in particular services rendered and in stimulation to Christian commitment and life.

This has involved us in a study of local projects which included the reason for their establishment, the services they have rendered throughout their history and the challenge facing us as a part of the mission of the church to the area in which the institution is located. This has made it imperative for us to think of our work as part of the work of the church and to try to relate it effectively to the total program of the church in the area where it is located.

Understanding Our Task

Trying to clarify our understanding of the task facing us and to prepare ourselves to do a better job of meeting the challenges faced has taken much of our time and energy. One of the most far-reaching efforts of the year began with the workshop for residence workers held in connection with the Second National Conference on the Church and Social Welfare, sponsored by the National Council of the Churches of Christ in the U.S.A.

Twenty-two of the twenty-seven residences related to the Woman's Division were represented in these discussions which centered around the purpose of our work in the residences and their place in the mission of the church. Stress was placed on the fact that it is our purpose to provide a home away from home for young women who are new residents in the city, a home where Christian understanding and commitment is encouraged. What this means for our program was discussed at length and suggestions made of materials for study and discussion groups.

In an effort to broaden the base of those to be stimulated by these discussions a full report was compiled and sent to each residence, requesting it to have its own workshop involving board and staff members. Most residences have done this, and the results appear in their reports in comments on the helpfulness of the discussions and on the efforts being made to provide for activities which help promote Christian understanding.

An important result has been the preparation given both staff and board members for a helpful approach to the task facing the residences, making it possible to relate suggestions for improvement to the basic purpose and preparing them to keep basic concerns in the center of their work.

Through an orientation program with the staff in the fall we sought to deepen understanding of the purpose of our work in the schools, especially for those new on the staff. In staff meetings and retreats throughout the year effort was made to clarify increasingly the meaning, for every phase of the work of the school, of our basic purpose to provide a good education in an atmosphere promoting Christian understanding and commitment.

In-service Training

This year a staff member from Allen High School had a fellowship enabling her to work in a program given to the study of new methods for teaching mathematics. During the summer four teachers from various schools were in special workshops on reading, and three had scholarships at American University for the Institute on the United States in World Affairs. Twelve other teachers had financial assistance from the Division for study toward becoming more effective teachers.

The first workshop for junior college administrators and staff was held by the Division of

Higher Education of the Board of Education. The three junior colleges related to the Woman's Division—Wood Junior College, Sue Bennett College and Ferrum Junior College—were represented at the workshop. During these meetings we discussed the aim and nature of the religious program and the courses at these colleges.

We will move forward during the next year in our efforts to standardize the courses in religion taught in our schools, hoping to give children attending any of our secondary schools for four years a knowledge of the Christian faith and life which has depth and is historically sound, especially as it is expressed in our Protestant heritage.

Physical Facilities

We have been moving steadily forward in our efforts to improve the physical facilities for our work through repair of buildings, purchase of new equipment and a limited building program.

All the residences have made some improvements in their buildings and equipment and a few have been able to make substantial changes. At Flower Esther Hall in Toledo, Ohio, the building has been completely repainted and enough furniture has been purchased to make all the rooms attractive. Two new deep freezers and two new heaters have been purchased, as well as a new sewing machine and a new washing machine.

An extensive program of repairs and replacement has been carried out at both Gum Moon Residence Hall and Mary Elizabeth Inn in San Francisco. New rugs have been purchased for the halls and stairs, and the recreation rooms are being refurnished. The sewing room at Mary Elizabeth Inn has been repainted and is being converted into a chapel. At Gum Moon the plumbing and lighting systems have been overhauled.

Some of the residences have already worked out a long-range plan for replacement of old equipment and repair of the buildings. All the residences will be requested to prepare such a plan during the next year, taking into consideration the facilities for storing, preparing and serving food.

A number of additions have been made to the physical facilities of the schools and colleges. At the Navajo Methodist Mission School in Farmington, New Mexico, a dormitory housing forty high-school girls and two staff members has been put in use.

At Bisti Center a quonset-type building has been added, covering the 48 by 66 foot cement floor of the dormitory which burned. This will be ideal for almost any recreational activity, including basketball. Because the steel pieces were purchased cut and ready for assembling, the director, with the assistance of young Navajo men interested in the recreation program, was able to do the work on the building, making it possible to have this additional facility for approximately $4,500.

All this year Robinson School in Puerto Rico has been using the new wing to the educational building, which includes a library and science room. A new residence for the superintendent will soon be ready for use also.

The new clinic building at Vieques Island, built by the Division of National Missions, has been in use for some time. New equipment for the waiting room, examining room and doctor's office has been added this year from funds given by the Woman's Division. New equipment has also been purchased for the kindergarten.

A new shower house to be used in connection with the physical education and games program has been completed at Holding Institute in Laredo, Texas. An additional wing to the educational building, including a library and two classrooms, will be in use during the 1962-63 school year.

The new Emma C. W. Gray Hall at Paine College in Augusta, Georgia, has been in use for part of this school year. This building which houses fifty young women was financed with the help of the Woman's Division, conferences of the Woman's Society of the Southeastern Jurisdiction, and the Division of National Missions.

In the near future we will need a number of new buildings in our schools if we are to continue rendering effective service. Holding Institute needs a dormitory for young women. Boylan-Haven-Mather Academy needs a residence for staff, an educational building and a gymnasium. Allen High School needs more dormitory space and expanded facilities in the kitchen and dining room areas and a gymnasium. Sager-Brown Home and Godman School needs a new school building and a new dormitory for girls. Robinson School could

double its grade-school enrollment if it had space for the classes. The Navajo Methodist Mission School needs additional dormitory facilities for high-school boys and a new gymnasium. Vashti School needs better facilities for music and art.

Through Cash for Supplies and other special funds available we have been able to continue our program of enhancing present facilities in several of the schools. During the next year we will be making an over-all study of our needs in the schools, putting special stress on teaching materials and kitchen and dining room equipment.

Libraries

Special attention has been given to improving library facilities in the schools. At Godman School a library has been equipped this year and a program for its use set up under the direction of a retired missionary. This school has only the elementary grades and had not previously had a library.

Robinson School has had an expanded library service this year in its new quarters which are approximately twice as large as the former ones. There is more room for displays and more reading and study space. Although the library is now in a less central location, its use by staff and students has steadily increased.

Holding Institute is moving its library into new quarters for the 1962-63 school year where much more space will be available and where services through it can be expanded. The number of books available will be increased.

During the year $150 was made available to the librarian in each school to be used for the purchase of commentaries, Bible atlases and resource materials needed for classes in Bible and religion. A suggested list was prepared and sent to the schools to help in the selection of books to be purchased.

Special Studies of Our Work

A group of Division members and staff joined with graduates and staff members at the Navajo Methodist Mission School to celebrate the 70th anniversary of the founding of our work with the Navajos. After looking at the accomplishments of the school as seen through the eyes of graduates and agreeing that it has made a valuable contribution to the education of Navajo leaders and to their Christian commitment, we moved on to try to plot its general course for the future. It was agreed that in any expansion of this work we should give preference to work with secondary school students.

During the coming year we will be having special celebrations in connection with anniversaries at Allen High School and Robinson School at which time we will evaluate our work and make plans for its future direction.

Cooperation with the Church

The pastor of the Central Jurisdiction church across the street from Boylan-Haven-Mather Academy in Camden, South Carolina, serves as chaplain at the school and teaches some of the classes in religion. During the next school year he will be meeting regularly in a worship and fellowship group with the four U.S.-2's assigned to the school and any other staff members who may choose to join them.

The new building for the Rio Grande church, across the street from Harwood School, Albuquerque, New Mexico, is in use and the school's baccalaureate service was held there this year. The school and church are expected to cooperate in a number of ways to help deepen the religious impact on the campus.

There is helpful cooperation between Navajo Methodist Mission School and the First Methodist Church in Shiprock, New Mexico, whose pastor is a graduate of the school and was for some years its chaplain.

The Division now has a worker assigned as director of Christian education at the South Third Street Methodist Church in Brooklyn, New York, working to strengthen the Christian education program for the Spanish-speaking members of the community. Their second daily vacation Bible school was held this year with an attendance of approximately 50 children, 95 per cent of whom are not generally associated with the program of the church.

Plans have been completed for a consultation to be held in an inner city area in Toledo, Ohio,

this fall which will include representatives of the City Mission Society, the Methodist churches in the area, the community center and residences related to the Woman's Division, located in the area, and members of the staff of the Division of Home Missions and the Woman's Division. It is hoped that, as a result of these conversations, the efforts of The Methodist Church in this area will become more unified and effective.

As an outgrowth of extended discussions with staff members of the Division of the Local Church of the Board of Education, a number of experimental projects will be conducted related to some of our residences. One such experiment is planned for San Francisco and will include Mary Elizabeth Inn and Gum Moon Residence Hall. The major part of the funds for this two-year experiment is expected from the Glide Foundation, with some help from the Board of Education and the Woman's Division. Another project, in a more limited way, is being planned between the staff at Wilson Inn in Richmond, Virginia, and the director of youth work of the Virginia Conference.

The student center at East Carolina College in Greenville, North Carolina, has been placed under a board of directors on which are representatives of the Woman's Division, the Woman's Society of the North Carolina Conference, the Board of Education, the inner conference board and local Methodist churches. Finances for the work at the center will come from the Woman's Division, the conference board of education and some local Methodist churches. Working out this cooperative arrangement has been enlightening for those involved, and it is hoped that it will strengthen the program of the center.

We have joined with the Division of National Missions and the church in supporting Alaska

Methodist University. The Woman's Division has two representatives on the board of trustees.

Interdenominational Cooperative Work

This has been an exciting, challenging year for the Dominican Evangelical Church and for the Board for Christian Work in the Dominican Republic which cooperates with it. Changes in the government have given the church new freedom to work for which it was not fully prepared. During the past year the 40th anniversary of the establishment of cooperative work there was celebrated and in connection with this celebration the board met in Santo Domingo in early February. Growing out of this meeting has been a number of efforts to help the church meet more effectively the challenge it faces today. Plans have been made for a program in literature and literacy and leaders in this field have visited the country and mapped out a program. An organized program of evangelism and social service for young people also has been started with the help of two members from the church in Cuba.

Summary

If the work in this area is to continue at its present level of effectiveness, we will need additional funds for salaries for workers and for maintenance of buildings. One source for these funds in both residences and schools is increased charges to those we serve. This we have been doing in our schools, seeking to offset the disadvantage this means for some whom we feel obligated to serve because of their special need by making available more funds for scholarships.

Endeavoring to make the wisest possible use of available funds, we have changed some financial procedures. This year we have operated for the first time on budgets which were planned ahead, giving us a better chance to allocate available funds in the total budget of the institution. Monthly reports have included expenditures up to date in each area reported, giving us a chance to keep up with the financial situation over the whole year. At the end of the year a trained person checked the financial reports with the audits, to see where improvements are needed. This study gave us a chance also to estimate the cost per child of our educational program in each school and the subsidy being made for the education of each child.

A major financial need facing us in this area where buildings are essential for our work is capital funds for new buildings, some of which should be made available as soon as possible.

Our most fundamental need is for staff members not only prepared to do a good educational job but also well-grounded in their understanding of the Christian faith and heritage, who are committed Christians with a warm and contagious Christian experience they can articulate effectively and apply to all areas of their work and responsibility. Increasingly we are able to find people prepared to do the job in educational terms, who are emotionally dedicated Christians, but it is far more difficult to find persons mature and well informed enough in the Christian faith and heritage to be effective members of staffs whose aim is to provide a good education in an environment encouraging Christian commitment.

We need to find effective means for in-service training and enrichment directed to the understanding and commitment of the workers, to their individual centers of life and worship, rather than simply to techniques for doing their job. This is our most difficult and challenging task.

Evelyn Berry, *Executive Secretary, Educational Work and Residences*

SOCIAL WELFARE AND MEDICAL WORK

"THERE is no greater service to men than to tell them of the living Christ, and no more effective witness than a life offered in service," states the message of the World Council of Churches from its Third Assembly in New Delhi, India.

In the field of social welfare and medical work, women and men again testified to their belief in the above, as they served in projects of the Woman's Division.

Work in the social welfare and medical area is divided into three main categories: hospitals, retirement homes and children's homes. Lavinia Wallace Young Community Center, Nome, Alaska, is also included.

Highlighting the year have been the occupancy and dedication of Brooks-Howell Home; the dedication of the new general service building of Brewster Methodist Hospital, Jacksonville, Florida; and the consecration of Sibley Hospital, Washington, D. C.

Other accomplishments are in the rehabilitation program at Nome, Alaska, and plans for a cooperative program of child care in the Rock River Conference, in which the Woman's Division of Christian Service will participate.

In all projects, emphasis has continued on improved standards for care and closer cooperation with other agencies in social welfare and medical work.

Board and staff members of the Woman's Division and related agencies participated in the Second Conference on Churches and Social Welfare sponsored by the National Council of Churches, Department of Social Welfare, in Cleveland in November. Methodist boards, along with those of other denominations, held institutes concurrently. General sessions and special workshops focused on the improvement of services and new forms of expressing the churches' social responsibility.

The bold new approach to welfare must focus on prevention and rehabilitation rather than on disability and long-term care and dependency.

Hospitals

"The winds of change are blowing free and strong today," writes the director of BREWSTER METHODIST HOSPITAL, Jacksonville, Florida. "In the midst of these winds that reach out to influence all of us, we are told by the Master Teacher to 'love your neighbor,' wherever he is, whatever he is, irrespective of race, creed, or color. . . Philosophies and changes affect hospitals. In a first-class American society, our problem is how to administer first-class service—all along the line—to first-class citizens who are unable to pay from low economic incomes.

"We are happy to announce that Brewster has the first outpatient drugstore associated with a hospital in Jacksonville. Its purpose is to serve the community which is the clientele of the hospital, and to help reduce costs to Brewster patients."

MAYNARD-McDOUGALL MEMORIAL HOSPITAL, Nome, Alaska: "In the face of changes in personnel and increased patient load," the director reports, "hospital services to the Seward Peninsula have been maintained and in some areas strengthened. A physical therapy department directed by a licensed physical therapist has been added, remodeling done, and the vocational rehabilitation demonstration project begun a year ago reapproved for the coming year."

Present plans at Maynard-McDougall include increased service to alcoholics and initiating improved business techniques.

Two problems facing SIBLEY MEMORIAL HOSPITAL, Washington, D. C., are operation of the new plant and disposal of the old buildings on North Capital Street. "Operating the new hospital

has been fairly smooth," the administrator reports. "All areas of the hospital are operating to capacity except the proposed department of ophthalmology. In the volunteer services program the heaviest recruitment and most intensive training during the two-and-a-half-year history of the program have been undertaken.

"Major concern of the Woman's Guild of the hospital has continued to be providing linens for hospital use. The guild also has successfully completed many other projects and has pledged $5,000 to the Collegiate School of Nursing for 1963."

Progress in the fight against tuberculosis continues through the use of antibiotic drugs and new surgical approaches at WESLEYAN HOSPITAL FOR CHRONIC DISEASES, Seward, Alaska. Although Wesleyan's setting is medical, its atmosphere is tempered by the warmth of a well-trained staff. Their goal is to return each person under their care to his family and community as a contributing member of society. Since Wesleyan Hospital opened in July, 1958, 106 patients have been admitted; 85 discharged. Though most are admitted for tuberculosis, some are treated for other chronic nontubercular diseases.

NEWARK MATERNITY HOSPITAL, El Paso, Texas; BATAAN MEMORIAL METHODIST HOSPITAL of Southern California, Arcadia, California, are also operated through the Woman's Division.

Community Center

Included in social welfare and medical work because of its location in Nome, Alaska, is the LAVINIA WALLACE YOUNG COMMUNITY CENTER. Despite financial problems, the center continues to serve residents of the area. Pre-school work was extended to include a second section for four-year-olds. An informal education and recreation program serves Eskimos and white people of the community.

Problems at the center include an inadequate supply of used clothing. "This clothing is sold at prices to meet the ability to pay," writes the director, "and makes it possible for several hundred to be more adequately clothed for our vigorous climate. The income is used to pay the cost of the program and if there is a balance to further aid the people. We have received only about 60 per cent of last year's supply which wasn't adequate either."

Retirement Homes

At BANCROFT-TAYLOR HOME, Ocean Grove, New Jersey, a staff doctor gives a substantial reduction for his services, and a treatment room has been completely furnished by gifts and memorials. New furniture and equipment have been added, and general repair work and redecorating have been done.

"One of the highlights of the year for the 40 residents of the home," writes the director, "was the Assembly in Atlantic City. The New Jersey Conference entertained members of our family at the Assembly for a day. This was a wonderful experience and a most enjoyable day for all who were able to attend."

Residents of BROOKS-HOWELL HOME, Asheville, North Carolina, occupied their new building in October. Dedication services were held November 5, with national and conference officers present, and about 500 people from the community.

The new building includes 60 individual rooms with connecting baths between every 2 rooms, and an inter-com system has been installed between each room and the office. An infirmary and treatment room provide care for temporary and chronic illness, and sitting rooms, library and recreation rooms give the home a comfortable, homelike atmosphere.

The years of active service of the first 34 retired missionaries and deaconesses to occupy the home total 1,196. Areas of service include India, China, Africa, Malaya, Philippines, Japan, Mexico, Cuba, Burma, Panama and many states in the home field.

Several improvements have been made at ROBINCROFT REST HOME, Pasadena, California. A new cottage has been built by Dr. Idabelle Lewis Main, and bequests and special gifts have made possible the remodeling of the dishwashing room and the Metzger Hall powder room, the rebuilding of the walk around Thoburn Hall, and the relandscaping of the garden in front of

Robinson Hall. Licensed capacity for the home has increased from 74 to 77 well persons.

During the year, the family at THOBURN TERRACE, Alhambra, California, "hosted" more than 1,000 persons, who attended meetings at the home. Residents also were active in church and community activities.

Two deaconesses and two missionaries, one from Burma and one from China, have been a panel to speak on the work of missionaries and deaconesses, and have traveled over 1,000 miles to make their witness.

Another resident, Miss Katherine Higgins, was honored for her part in starting the Goodwill Industries in the area, and Miss Alice Louise Brown was presented an honor certificate by the conference Committee on Children's Work, of which she has been a member for 30 years.

Serving older adults in a different way is the Woman's Division WORK WITH SENIOR CITIZENS, begun in 1961 as a pilot project at San Diego, California.

"For the first time in history, older persons have become a significant group in the total population," project director Mary Riddle, a deaconess, explains.

"This large group of mature persons in our population today constitutes a challenge to the church."

Objective of this program, The Normal Heights Senior Citizens Friendship Group, is to motivate older persons to use their latent powers and abilities, and to be of service to others. Activities include special holiday parties and meals, crafts, book reviews, choral singing and travelogues. Speakers on wills, legal matters concerning older persons, mental and physical health and legislative matters have also been requested.

Children's Homes

The Church maintains that social work is an integral part of its ministry, not an optional part of its program. Orphaned and needy children have been a major concern of the Church from its earliest history.

Established because of the Woman's Division's concern for neglected, dependent youth are 14 homes.

"Perhaps our biggest challenge for the coming months is to recruit additional dollars to attract and keep adequately trained workers," reports the director of DAVID AND MARGARET HOME, LaVerne, California.

"An interesting development in our program," he continues, "is a parents' council, which meets monthly. Emphasis is given to the necessity of teamwork and cooperation between agency and parents in order that cures be effective."

A monthly retreat program at the home includes creative art, devotion in motion, singing, prayer, and inspirational talks by outside speakers.

At ELIZABETH A. BRADLEY HOME, Oakmont, Pennsylvania, building and grounds have been improved, redecorating done, and a stainless steel 35-cubic-foot refrigerator purchased.

Program at the home was strengthened by a volunteer worker, who came two nights weekly to tutor children needing special help with schoolwork. Psychological testing and evaluation continue, and staff members look forward to group therapy being incorporated into the program.

EPWORTH SCHOOL FOR GIRLS, Webster Groves, Missouri, ministers to disturbed, unhappy, depressed teen-age girls. To determine whether or not the program is suited to the needs of applicants, an intensive study of the personalities and family situations of each girl is made before admission. "When new girls come they are frightened and insecure," the director writes. "A long, slow process of intensive care is required to build up a sense of worth-whileness in each new girl."

The director of EPWORTH VILLAGE, York, Nebraska, states that the home, in addition to contributing to the mission outreach of the church, is a professionally respected child welfare agency contributing substantially to the total child-welfare program in Nebraska.

"Strides were made in the case-work program through the employment of a trained case-worker and a part-time case-aide, who has an undergraduate degree in sociology. An 'on-ground' remedial school program has also been developed, and we have moved into a closer working relationship with the Nebraska Methodist Conference."

"This may sound funny, but I'm glad I live here at the home," wrote a child from ETHEL HARPST HOME, Cedartown, Georgia, which

tries to help rehabilitate the homes from which children come.

The home enjoys a fine relation with the public schools of Cedartown, and with the First Methodist Church. "Our ideal is that we should help children know and enjoy Christian surroundings," writes the director.

Population peak during the year was 43 at JESSE LEE HOME, Seward, Alaska.

The policy of strengthening family ties has continued, and every effort is made to help each child on an individual basis. Children at the home participate in activities on an equal basis with others in the community. During the summer, older boys and girls are helped to find jobs away from the home, to help them develop responsibility and resourcefulness.

Several new houseparents have been added at Jesse Lee. An automatic fire alarm system with a direct hookup to the Seward Fire Department has been installed, buildings have been painted and redecorated, and roofs, doors and windows repaired. Playground equipment has also been repaired and some new items added. A $3,000 scholarship fund has been set up for students who will be attending Alaska Methodist University after high-school graduation.

"This has been our most successful year," writes the director of SPOFFORD HOME, Kansas City, Missouri. "All our children are making progress."

Psychiatric care has been available to all children at Spofford. Building repairs and replacements have been made, and new equipment purchased.

Of the three high-school graduates from the home, one is going to college, one to a practical nursing school, and one to an electrical engineering trade school.

At RUTH M. SMITH CHILDREN'S HOME, Sheffield, Pennsylvania, the director feels that the year has been one of "unusual activity. Children at the home have had a busy and happy year . . .," she writes. "They continue faithful in their small chores around house and grounds, and in school and church activities."

Physical improvements at the home include the painting of the boys' dormitory, laying of new tile on all the main floor of the dorm, and the addition of matching maple furniture and comfortable chairs to the housemothers' rooms.

The 79 girls who lived during the year at FRANCES DePAUW HOME, North Hollywood, California, represented national groups from Mexico, Guatemala, Peru, Chile, San Salvador, Cuba and the Philippines. Two American Indian girls were also in residence.

"Most of the girls from Cuba had been in Miami for some time and were brought to this area through the Los Angeles Children's Bureau," the director reports. "They are refugees, with parents still in Cuba."

Girls at Frances DePauw are chiefly of high school and college age, with a lesser number of junior-high pupils. Recently, there has been an increasing number of requests from business girls.

"Child care institutions offer a group living situation which, if not extended over too long a period of time, has many positive values for children," believes the director of MACDONELL METHODIST CENTER, Houma, Louisiana.

"Any placement other than his own home, however, means only one thing to a child—separation from the known and a move into the unknown. Each child coming to MacDonell is insecure to a greater or lesser degree, depending on the circumstances requiring his placement and the manner in which his placement is handled.

"To help with community orientation of our work and to give the children experience in phases of life somewhat foreign to institutional life, we have this year had each child invite the teacher of his choice for a meal and a complete tour of the campus."

PEEK HOME, Polo, Illinois, continues to serve children and youth. With one exception, these children are coming for weekend retreats, day camping programs and leadership training. Adults also have made use of Peek Home facilities. More than 2,500 people have enjoyed the privilege of meeting there for all types of activities related to the church.

Progress is being made in the cooperative child-care program within the Rock River Conference in which Peek Home is involved. Group homes will meet the special needs of children who must live for a time out of their homes, as well as foster homes and adoption work in the total child-care program within the conference.

The director of CUNNINGHAM CHILDREN'S HOME reports on the 66th year of service to children and youth in Illinois: "I would feel that the life of an institution is like that of an individual—where there is growth there is success. I believe our institution has shown growth this year. The board's understanding of our needs for good staff and their willingness to adopt policies of better salaries and standards has been the key to holding staff year after year.

"The broadening of our casework service has been another growth this year. As we have taken more and more children with very difficult problems we can look forward to increasing our casework service even further.

"We endeavor to provide a program and proper facilities to maintain a high standard of Christian care for children in need of group living and foster home care."

Home Missions Study

"Serving Persons of Special Need," the current home missions study, has lifted up much of the social gospel. The church has always taught that healing is from God. Man may not choose to recognize the providence of God in the healing process, but for the Christian it is God who works through nature and through the ministries and skills of doctors, surgeons, nurses, child care and workers with the aged.

In the study of the ministries of Christ more is said about his helping and healing work than about his preaching. More important than any of these ministries by themselves is the ministry of love and tenderness in which the service is rendered to those in need.

In his book, *The Mind Alive,* Dr. Harry A. Overstreet points out that tenderness is the emotion on which the nurtured species survives. To extend tenderness broadly and deeply is not to pamper people or to condone evil, but is the only means we know by which growth can continuously take place among us and under which our knowledge of our limitations will not result in generating destructive inner conflict. People respond to life's indispensable emotion in sickness or in health.

Under the pressures of today's world we need to guard well the emotion of tenderness which is so closely related to human welfare and well-being. Need for affection, companionship and recognition is universal. In meeting this need responsibility lies heavily upon those who serve in the field of social welfare and medical work.

Emma Burris, *Executive Secretary, Social Welfare and Medical Work*

TOWN AND COUNTRY WORK

"THERE is so much to be done, I sometimes become appalled. What a comfort to know that we are not expected to go it alone! And . . . that so many others are praying for us! . . ." This comment which closed last year's report is apropos now!

Promoting activities for children and youth, working with older folk, assisting women's groups in the church, participating in worthwhile community activities—these are only a fraction of the duties performed by town and country workers as they serve in open country and small town areas throughout the United States, helping the people help themselves and guiding them to a clearer understanding of the joys and the responsibilities of the Christian life.

What Is the Story?

What is the story, this year, of church and community workers—the one story, of which all the smaller items are a part? To us, it seems almost entirely a story of growth and development. True, there have been disappointments—plans have not always turned out as hoped. But as we review the reports from workers in the field, we are struck anew by the dedication of those who serve and by that which has been accomplished. Not often spectacular, these accomplishments nonetheless mark milestones in the development of individuals, churches and communities.

Content and variety of children's programs have been broadened this year, as leaders began to realize what *could* be. We read with joy of the vacation church school that opened on a hot July afternoon with 45 children present, and of the successful organization of a church day camp for junior boys and girls, the fulfillment of the seven-year dream of a deaconess. Said one mother of her daughter who attended the camp, "She is not the same person!"

In another area, the outlook of the entire congregation was broadened through a "Christmas Everywhere" program, presented by the church school classes after they had studied about Christmas customs in other countries.

Work among children has not been confined to work in the churches. At one housing project where many adults seem disinterested in the church, approximately 35 children regularly attend a week-day interdenominational Bible class. In another area, the worker and the local priest were asked to provide religious Christmas pictures and items for use in a one-room, six-grade district school.

"We decided on some pictures and a cardboard crèche," said the worker. "During the released time period, the children put the crèche together and arranged the pictures. It was a wonderful hour, not only because many of the first graders had never seen a crèche before, but also because it brought together children of differing faiths."

A rewarding experience concerned a boy who, told not to go into stores in a neighboring town, because it was thought he had been stealing, collected and sold hickory nuts and black walnuts to get money for a science book, and had the experience of doing his Christmas shopping feeling that people trusted him.

Youth Activities

In youth activities, where inadequate facilities and a small number of youth often make planning and carrying out of programs especially challenging, horizons have been expanded, programs improved. "A new and different experience came to me and the youth of two open country churches as we began to think and plan together for a spiritual life retreat," one worker reports. "Both the youth and the adults who participated felt that this was one of the greatest experiences of their lives."

To solve the problem of small membership in individual MYF's, joint meetings have often been held, and interdenominational programs planned.

"Our subdistrict MYF doesn't know whether to brag or complain," writes one worker. "Lately

so many MYF'ers have attended rallies that the majority of our churches are too small to accommodate them! Isn't this a delightful problem?"

Youth activities are not confined to rallies and entertainment. Often the young people have taken over complete worship services. On one such program, the student recognition service, five college students from the area told of the religious activities at their respective schools. High school students formed the choir and were in charge of the fellowship hour following the service.

In another community, youth participated in the mid-Lenten worship service of the group ministry, a service built around the various symbols for Christ found in the *Gospel According to John*. Posters made by junior high young people formed a worship center, and youth in the congregation read prayers, poems, meditations and scripture dealing with the symbols. As a new kind of worship experience for most of those present, the service was especially enriching.

Young people also serve in a teaching capacity in church school and training sessions, and at one church have assumed responsibility for providing special music where formerly no choir was organized.

Work with older members of the community has been advanced. Several centers have begun "Golden Agers" groups and report enthusiastically on the various activities and projects being conducted.

"Our 'senior citizens' have really done themselves proud," a worker in the northeast reports. "Some of our men have built a beautiful outdoor stove in the backyard at the settlement. Many other groups have already made use of it. Now they have decided that outdoor tables are next in order. Just this one project has proved to our older friends how much we need them!"

"The 'Golden Ager' Club is the group from which I receive greatest inspiration," writes another worker. "The interest shown in these individuals has wrought a transformation in their lives and attitudes."

Other projects have been planned on a family level. Occasional weekend family camps provide an opportunity for fun and relaxation for many whose farm responsibilities prevent their taking a vacation trip. "Our family camp was a big success," reports one. "All ages participated from a babe in arms to grandparents. The fellowship and give and take of community living under rough conditions certainly proves the Christian attitude."

Other Efforts

In still another important area of rural church life, the Woman's Society of Christian Service, forward steps have been taken. Mission studies are reported by many workers, and growing interest and enthusiasm among Society members is evident.

"One newly-organized Woman's Society really went 'all-out' in their efforts to become a wide-awake group. These ladies live in a farming community and their means of bringing in money is limited. The church had just built a new parsonage and the Society wanted to help furnish it, as well as make a generous pledge to missions. After a number of money-raising ideas had been considered, one lady suggested, 'Why don't we each get our husbands to give us one load of cordwood off our farms, to sell?' That they have done successfully."

Writes another worker, "Our first county-wide Woman's Society mission study was held this fall and has been the highlight for me in the work of the Woman's Society. For the four sessions we had an average attendance of thirty-two, with nine Societies participating."

Efforts to help individuals and church and community groups recognize the advantages of working together to achieve common goals have also been rewarding. A new county rural Methodist fellowship has been organized, and in one area a religious census taken by the group ministry has proven to be one of the most significant single happenings of the year. Information gained during the census has been used by participating churches as a basis for extensive visitation programs and for the compilation of prospective membership lists for various organizations within the church. Plans are being made by one MYF to start an outpost Sunday school in an area that has no Protestant church, but several Protestant children.

Interdenominational and inter-community cooperation has made possible the distribution of food boxes and the organization of clothing stores

for the benefit of an entire area, and committees have been set up for area development, vocational rehabilitation and county government.

Also indicative of progress is the report of the successful reorganization of a church with about forty members present for the first service, compared with the twelve formerly attending.

Response to new ideas in many cases has been favorable and at times has resulted in surprising individual growth. One worker has been delighted with the growing enthusiasm of a mother and daughter as they become familiar with *The Methodist Hymnal.*

"This is especially significant," she reports, "as the daughter is one of the two persons in the church responsible for playing the piano. And this is taking place in a small church where *The Cokesbury Hymnal* is *sometimes* used, but where the use of other songbooks is the usual procedure."

Vacation church schools have been held in churches where there had never been a vacation school and workers were thrilled with the way the women "took hold and did things they had thought they could not do." Particularly encouraging was the growth of one teacher in a newly established outpost church school.

"When the suggestion was made that she take the class, I was worried," reports the worker, "but not for long. Each week I become more amazed at the things she does."

In another area, as a result of the president's casual conversation with the worker, one MYF postponed election of officers to enable a nominating committee to meet. "This willingness to adopt new ideas is one of the most interesting things I have been able to observe this year," declared the worker.

Leadership training, too, has brought notable achievements. "Our two leadership training classes for youth and adults were the most outstanding activities of the year," says one worker. "We can see results in teaching procedures in three churches, and in choice of literature for youth in one."

Activities Outside the Church

Work of the church and community worker is not confined to projects and activities directly connected with the church.

"Among my responsibilities," reports one community center nurse, "are emergency runs to the hospital or doctor, and provision of transportation for specialists' care. During the year, I accompanied the dentist on a tour of three schools and assisted in a dental health program; and in cooperation with the county health department assisted with school immunization clinics and did vision screening in two schools. The center is working also with the Federal Sanitation Improvement Program on a survey of the area."

The project in which this nurse works is located at the center of an area of approximately 1,256 square miles. The project provides clinical and medical facilities, a library and a center for clubs. There, too, groups gather for fellowship dinners, recreation, craft work, training schools, regular and vacation church schools, junior and kindergarten classes and many other activities.

Two of the most cherished yet diminishing attitudes of people in this area, we are told, are their pride and their independence. These they need desperately to have restored. Said one man recently, "The most important thing you have done has been to give back our pride." Evidence of this is seen in the change in attitude of the local Home Demonstration Club. A year ago, all new materials were eagerly monopolized by each woman for her own family. This year, no woman has asked for anything for herself. Each member has sewed voluntarily for families with more children and less resources than her own. Significant, too, has been the increased interest in reading. Library circulation has doubled; many children now read two books a week, and adults are reading more than formerly.

A different type of community service is reported from the southwest, where a worker interested some of the people in attending a performance of grand opera.

"Five of us went on a Saturday night to see and hear 'Il Trovatore,'" she reports. "I had obtained a libretto so that we could better understand and appreciate the program. Afterwards, the young people were very enthusiastic. A boy said, 'I liked it real well, but do they ever sing operas in English?' A girl remarked, 'Well, this was my first opera, but I don't intend for it to be my last!' They are eager now to go to symphony concerts

or to hear more fine vocal or instrumental artists perform."

The group ministry in Nebraska is making significant strides with the addition of the church and community worker assigned in September.

Work among the Blackfeet Indians presents a tremendous challenge to the two ministers who work as a team on that vast reservation in Montana. One of these is supported through the Woman's Division. A new church has been erected in one community with the help of a series of work camps. Another group has been formed and is looking toward becoming a church.

Attendance at Meetings

Not all the work done by a church and community worker takes place in her own area. Many meetings, both denominational and interdenominational, warrant attendance. During the past year, representatives have attended the National Council of Churches' Convocation on the Church in Town and Country; the Council of Southern Mountains; the Christian Farmer and His Government Seminar; the National Fellowship of Indian Workers; and various jurisdictional and conference town and country workshops and conferences.

One special meeting, held in February at Scarritt College, Nashville, Tennessee, was the Conference on Church and Community. Ministers, district superintendents, conference presidents, advisory committee chairmen and town and country workers attended.

Dr. Rockwell C. Smith of Garrett Biblical Institute and Dr. Wilson Nesbitt of Duke Divinity School were two of the principal speakers, bringing to the group their observations and ideas on the small churches' problems, potentials and plans. Small discussion groups and panels dealt with particular problems of rural churches and some methods of solving them.

The short-term school, which preceded the conference, also was a source of help and inspiration to the twenty-two workers who participated.

"It was a wonderful spiritual and learning experience," was the unsolicited comment from one short-termer in her first year of work. "I especially enjoyed the fellowship of other workers and the informal dorm sessions when we could share our problems, hopes and ideas. The course, 'The Church in the Small Community' was especially helpful. Being a part of the Scarritt family was a real treat. I love the tradition of the school, the fellowship of faculty and students, the finer things of cultural interest which we sometimes miss in our areas, and the spiritual renewal which comes from being on the campus. Now I am beginning to feel a little more like a church and community worker, and I am looking forward to being one for a long time."

This, it seems, is the attitude expressed by the workers, as they look back over the past year and forward to the years ahead.

(This report includes quotations, direct or indirect, from Barbara Bargabos, Mrs. Lelia R. Cox, Mrs. Janet Dixon Dowd, Rebecca Doub, Mary Elizabeth Ferguson, Elaine Frick, Jeanette Goedeke, Carol Hermance, Margaret Hight, Ruby Hudgins, Mrs. Marjorie Hughes, Mrs. Mildred Linard, Mrs. Darlene Lindsey, Mary Beth Littlejohn, Nell McCloud, Frieda Morris, Mrs. Joseph Petso, Martha Pierce, Martha Schlapbach and Charlotte Seegars.)

L. Cornelia Russell, *Executive Secretary, Town and Country Work*

DEPARTMENT OF WORK IN FOREIGN FIELDS

THE MOST important single function of the Department of Work in Foreign Fields may be characterized by a phrase from the commissioning service of missionaries and deaconesses,

> "take the gospel of our Lord Jesus Christ into all the world."

This is the chief motivation. The methods of work and some of the achievements of the past 12 months, together with the challenge of the future, are set forth in the pages that follow. These reports grow out of dedication and a labor of love on the part of the chairman of staff and the executive secretaries of the Department who carry the responsibility of administration of the overseas areas of Woman's Division work.

It is hoped that these reports will stimulate intelligent understanding of the work of the Department and its relation to the total program of the Woman's Division and create desire for greater participation in the Woman's Society of Christian Service.

It is hoped also that those who read these reports may see the unique place of the Woman's Division and its significance in the mission and witness of the Church in the world. To this end, we commend the following reports.

Mrs. W. H. McCallum, *Chairman,*
Department of Work in Foreign Fields

REPORT OF CHAIRMAN OF STAFF

THE MISSION of the Church today cannot be delegated exclusively to any particular organization or persons within the Church, nor is one geographical branch of the universal Church solely responsible for sending missionaries to other areas. Every church, no matter where it is located, is under obligation to carry the gospel to the whole world. Every land is a "mission field." Every Christian, to the extent of his commitment to Christ, is called to participate in His mission. These facts are beginning to penetrate our understanding of the Christian mission today.

In the present world situation there is renewed urgency that the Spirit of Christ be brought to bear upon every aspect of life, so that in personal, national and international experience life may reach its highest fulfillment as God's will is done.

What we speak of as "Our Mission Today" is, in fact, *Christ's* mission, and our responsibility is to permit him to guide us in carrying it out. Over the past 10 years, the Department of Work in Foreign Fields, together with the Division of World Missions, has sought earnestly to understand the present, chaotic situation in which the Church serves; and to discover Christ's direction for his Church. Consultations, both regional and world-wide, denominational and interdenominational, have been held for this purpose. The most recent of these brought representatives of Methodist churches of 10 Latin American countries to Buenos Aires, Argentina, in the spring of 1962. Other Methodists from Asia and Africa and the Board of Missions, together with three or four selected leaders of other denominations, joined in the consultation.

A few of the questions debated intelligently, and with the warmth and ardor of Latin American Christians, are: What is the role of the Church in lands passing through the struggles of political revolution? How can the Church minister helpfully to the underprivileged, the economically deprived, the neglected? What is the best way to begin the "Mission to Ecuador"? Is this to be done denominationally or interdenominationally?

The Church is under obligation to carry the gospel to the whole world. How can funds be obtained for the purpose? What is the relationship of The Methodist Church in the United States to the work of the Church in Latin American countries? How can local support be obtained more successfully when church membership is largely economically poor? What are the biblical and theological concepts for Christian life and service? In Miss Marian Derby's report a more detailed picture of the Latin American Consultation is available.

Missionaries

Organizations and policies are important, but every creative force fundamentally is released by

persons. "Wrap up an idea in a person" if you want results. "The only convincing argument to the advance of disbelief," says Dr. J. H. Oldham, distinguished missionary statesman of England, "is alife in which the message of Christ is vividly demonstrated." This generation demands demonstration of faith, not disembodied words or lofty ideals apart from action.

To send a highly qualified Chrsitian, as a missionary, to serve in the church overseas, is the finest gift the church in the United States can give to the world. While the "younger churches" are beginning to send missionaries, without exception they are asking for missionaries from this country to come and help them in areas of service where they do not yet have enough qualified persons. They want men and women who will come and stay a long while; who will make the problems of the church and of the land their own; and who make Christ's love vividly evident within their lives.

The response to the Peace Corps demonstrates the eagerness of youth to contribute sacrificially whatever they possess of knowledge and good will for the betterment of life in underprivileged situations. In 1948 The Methodist Church began a movement that was the sound forerunner of this government program, and which continues today. Special-term missionaries, young people right out of college, are sent for a three-year period to share their enthusiasm, to give their best services as teachers, nurses, doctors, social workers; and to live the Christian life in every situation in which they find themselves. There are channels, therefore, within the church for youths, for the mature and experienced, to go as missionaries, motivated with the purpose of making Jesus Christ known, that in relation to him the whole of life may be lifted to new heights.

Missionary Training

The Missionary Orientation Center, at Stony Point, New York, has had a good year. An overflow of missionary candidates has made it imperative to build additional dormitories, classrooms, another dining room, an extension to the library and a nursery school. These will be ready for occupancy at the beginning of the new term in the spring of 1963. It is anticipated that 100 adults will be in training for missionary service during each term. The total cost of the plant is more than $1,000,000.

Christian Literature

For nine months the literature consultant of the Methodist Christian literature advance program for the churches overseas has been on the field. She has visited East Asia, the Philippines, Sarawak and India. In each of these areas the church moves forward, not with a crash program, but with plans to build a sound literature program to meet the needs of the church. In some cases the emphasis is on adult literacy; in others, bookstores and better distribution; in others, finding and training writers. To this end the first International Christian Workshop for Writers held at Green Lake, Wisconsin, in the summer of 1962, under the auspices of the Committee on World

Literature and Literacy of the National Council of Churches, has made a tremendous contribution.

Africa Education Program

More African students under Methodist auspices than students on Crusade Scholarships are now studying in Europe and the United States. Funds for their travel and support are provided by the Bishop's Appeal For Africa, the Woman's Division, individual churches, college Methodist organizations and other campus groups. Although it has received little publicity, this is one of the most significant programs of The Methodist Church today. To educate Christian Africans for places of responsible leadership is the soundest strategy possible for the future of Africa. More than 100 men and women qualified academically and professionally, with their international understanding enlarged through their experiences, can be a strong force in the destiny of their nations. This is no small program of The Methodist Church. Were it multiplied many times the results would be of greater significance.

Meetings of the World Council of Churches

(Marian Derby)

I was privileged to attend the historic meeting in New Delhi in November, 1961 when the International Missionary Council and the World Council of Churches were integrated into one body. Reports of this meeting have appeared in so many places that a brief report here would seem unnecessary. As a consultant for the Department of Cooperation of Men and Women in Church, Family and Society, I attended the consultation on the work of that department which was held in Madras preceding the New Delhi meeting and was later elected to membership on the committee for this department.

The committee met in Paris in August, 1962 and was again preceded by a consultation of a larger group—23 women and 24 men from 20 countries. Papers were presented on "The Christian Teaching on Man and Woman" as seen from a Protestant, Roman Catholic and Orthodox point of view. This formed the background of discussions on the Christian family and plans for the department to work with the All-African Churches Conference and the East Asia Christian Conference in this area of concern.

Papers on "Mothers Employed Outside the Home" and on the "Basic Purpose of the Department" were approved for publication and a first study document on responsible parenthood was prepared.

Meeting of the Theological Education Fund Committee

(Clara M. French)

In July, 1962 the fifth meeting of the Theological Education Fund Committee was held in Arnoldshain, Germany. Twenty-six members representing fifteen countries and as many churches spent three days studying reports and evaluating needs from Asia, Africa, South America and the Pacific Islands.

Seven major grants from the three continents and the Caribbean were approved. The textbook program for theological texts was extended from fifteen to twenty-one languages.

Among those who received help were the Union Theological Seminary in Tokyo, the Evangelical Seminary of Puerto Rico and the Association of Evangelical Theological Schools in Brazil.

The number of institutions receiving library books was also increased. Plans were made to send library consultants to seminaries to advise in library service and enrich the teaching in these schools.

Within the New Delhi mandate of extending the program two years, from 1963 to 1965, a plan was made for an advisory group to study the program and make recommendations. This group sat with the committee and later made recommendations to the Division of World Mission and Evangelism of the World Council of Churches.

In the five years since this Theological Education Fund Committee was organized, it has evolved highly creative plans for sharing of funds and personnel in the total work around the world. Following is a Collect used at daily prayers in the T.E.F. office:

"Almighty God, who has revealed Thy Glory among the nations, prosper, we beseech Thee, all those engaged in training for the ministry, that Thy Church, which is spread throughout the world, may be nurtured in true faith and

worship and all the ends of the earth may see Thy salvation, through Jesus Christ our Lord. Amen."

World Institute on Christian Education

(Margaret Billingsley)

In London, in 1889, 1,000 persons met for the first World Sunday School Convention. Since that time, 14 world-wide conventions have been held. The name was changed from World Wide Sunday School Convention to World Council of Christian Education and Sunday School Association. Under the auspices of this association, three world institutes on Christian education have been held, the third at Queens University in Belfast, Ireland, July 9-21, 1962.

As a community of God's people, approximately 300 people gathered from 81 nations to seek to know afresh the service to which God commands and how to be obedient to his call. Under the main theme of the Institute, "The Educational Mission of the Church in Today's World," the conference divided into three commissions. Commission 1 studied "The Impact of Today's World on the Individual and the Family"; Commission 2, "The Impact of Today's World on the Community"; and Commission 3, "The Impact of Revolutionary Change on the Nation and the World."

In looking at the characteristics of today's world, a greater understanding of each other developed as each realized that so much of the world today has the same characteristics. It is a world with people on the move, a steady flow of people from country to city, and a break-up of stabilizing family situations. Lightning communications in a world in which the industrial and political orders are making a great impact in a space age necessitates everyone becoming a neighbor to everyone else.

A great sense of oneness of purpose was a dominant experience as each faced the fact that we live on the Main Street of the world, and that on this street we are each called upon to live our Christian faith.

Preceding the Institute was a World Theological Education Seminar, with representatives from forty-one seminaries around the world, studying the teaching ministry of the church; and a consultation on children's work, with seventy participants from thirty countries, on "The Child in Today's World." Following the Institute, the Quadrennial Assembly of the World Council of Christian Education met to determine policy and program for the four years ahead, on the common task of the teaching church.

Staff of the Department

On August 1, 1962, Marian Derby became chairman of staff of the Department, upon the retirement of Lucile Colony. Until January 1, 1963, Miss Derby carried the responsibilities both of the chairman and the Latin American office. With the beginning of 1963 the staff welcomes Irene Hesselgesser, missionary to Brazil, as a co-worker, and as executive secretary for work in Latin American lands.

Lucile Colony, *Chairman of Staff,*
Department of Work in Foreign Fields

AFRICA and EUROPE

Introduction

THE past year has brought both new hopes and new problems to the nations of Africa. In previous reports, mention was made of the extent to which the peoples of Africa were involved in obtaining their political independence. Within the last ten years, twenty-eight African states have joined the independent nations of the world, while—on the other hand—other areas of the continent continue to struggle for new opportunities and self-expression.

On the 10th of December, 1961, in Norway, Albert J. Luthuli, a Zulu chief in the Union of South Africa and son of an African Christian missionary, was awarded the Nobel Peace Prize for 1960. The prize was given in recognition of the peaceful methods which he has used against the Union's policy of *apartheid.* Chief Luthuli addressed his distinguished audience in these words:

"There is a paradox in the fact that Africa qualifies for such an award in its age of turmoil and revolution. How great is the paradox and how much greater the honor that an award in support of peace and the brotherhood of man should come to one who is a citizen of the Union."

The entire world has reason to stop and take notice, for this event in Norway could well serve as a new incentive for men to work together in a partnership experience for a better spiritual, social and economic world.

Today as never before this challenge should capture our imagination. With political independence accomplished in most areas, Africa is faced with the herculean task of nation building. Progress in this direction necessitates devoted, trained and intelligent citizens, which only a sound education can produce. Africa realizes where she has to begin and has therefore given education priority on her budgets and developmental programs. It is encouraging to report that individuals, governments and organizations in many parts of the world are pooling their resources, both human and material, with those of Africa to devise means for a better understanding of and for finding solutions to the many perplexing problems accompanying nation building. The increasing number of conferences and seminars being held in Africa and elsewhere causes us to believe that concern for the task is gaining momentum.

The Addis Ababa Conference was an effort in this direction. In April, 1961, UNESCO called a conference on education in Addis Ababa, Ethiopia. Following is a statement taken from a leaflet distributed by the All-Africa Churches Conference:

"The resulting Addis Ababa Plan has begun to revolutionize the pattern of education in Africa. The fundamental tenets of the Addis Ababa Conference suggest that the purpose of education as training for a full life is to enjoy an adequate share in the material benefits of a competent technological state structure, with emphasis on 'material' rather than 'spiritual.'

"Therefore the Churches in Africa are now facing new and far-reaching questions. What Christian insights are available in planning this educational system for a welfare State? What is the specific contribution the Churches should make?"

All-Africa Churches Conference

These questions will be fully explored under the theme, "Christian Education in a Changing Africa," at the conference on Christian education called by the All-Africa Churches Conference, December 29, 1962—January 10, 1963, at University College, Southern Rhodesia. Delegates will discuss both the policy of Christian education and the practical steps to be taken by the churches over the next twenty years, in their contribution to the educational development of the newly independent countries of Africa. University College will play host to about one hundred and twenty persons, including members of the Christian churches engaged in education in Africa, members of mission boards and foundations, and educational experts. The Conference Planning Committee is chaired by Mr. Donald M'Timkulu, Secretary of the Pro-

visional Committee of the All-Africa Churches Conference.

In 1963 other important gatherings sponsored by the committee of the All-Africa Churches Conference will include: An April assembly of the All-Africa Churches Conference at Kampala, Uganda, to launch its permanent structure under the name of the All-Africa Conference of Churches.

1. In August, 1962, a committee met at the Mindola Ecumenical Center, Kitwe, Northern Rhodesia, to plan the program. A women's conference committee met in conjunction with this committee to consider the participation of women in the future organization. Thirty-five of the women delegates present at these planning sessions in Kitwe will be chosen to attend the Assembly at Kampala.

The Woman's Division made a grant toward the expenses of the women's conference committee.

2. In Nairobi, Kenya, December 2, 1962-January 9, 1963, an All-Africa Youth Assembly brought together 500 youth from every country in Africa. This was a joint meeting of the All-Africa Churches Conference, the Youth Department of the World Council of Churches, the World Student Christian Federation, the World YMCA and the World YWCA.

3. In February, 1963 there will be held a Seminar on Christian Home and Family Life at the Mindola Ecumenical Center, Kitwe, Northern Rhodesia.

Reports from the Area

ANGOLA. The political situation in Angola seems to be static for the time being. The Portuguese have the situation more under control but there is still resistance in Northern Angola. The Angolans are determined to continue to resist. In August, 1962, news came that three African Methodist ministers had been released from prison in Angola. In December, 1961, four men missionaries were expelled from the country. At present, there are 8 Methodist missionaries in Angola, one of whom, a young missionary nurse from Norway, is in charge of a dormitory for 100 young girls, at the school center at Quessua. The following encouraging report was received from her in September, 1962:

"Primary school has already started, but high school begins October 1. Most of the girls have been back since the beginning of September; the official date for school opening was first set at September 10, but later on changed. We now have quite a number of new high school girls from other parts of Angola, and it will be interesting to see how it will work out. We also have a group of small girls; usually we do not take first- and second-grade pupils, but these girls are coming from areas where there are no schools because of the situation, and we felt that we should help out.

"We are now more free to go out and visit our people further away from Quessua, and the people are so happy for a visit. Many of them have not had a visit for nearly two years."

Scholarships are being given to several girls for study in Angola and in Portugal.

MOZAMBIQUE. We are very grateful that Dr. Robert L. Simpson of the Division of World Missions and Miss Barbara Kurtz of the Woman's Division were able to return to their work after furlough. We now have eight missionaries of the Woman's Division serving in Mozambique.

CENTRAL CONGO CONFERENCE. After an absence of one and one-half years from work in Central Congo, missionaries of the Woman's Division are returning. The story of an unsuccessful attempt to return in December, 1960, is given in the Woman's Division's *22nd Annual Report,* page 35.

On August 31, 1962, two missionaries arrived in Leopoldville and have now gone to their appointments, one to Lodja and the other to Katubue. Wives and children in the Division of World Missions are joining the men who have returned during the past months. It is expected that twenty-two missionaries of the two Divisions will be back in the Central Congo within the next few weeks.

One Woman's Division missionary has been in Leopoldville for the past year, working with the Home and Family Life and Home Economics Program of the Congo Polytechnic Institute. A new missionary is studying French in Paris in preparation for joining her next year.

SOUTHERN CONGO CONFERENCE. As a result of the fighting in Elisabethville and some other parts of Katanga between U.N. troops and Katangese soldiers in September, 1961, most Woman's Division missionaries in Katanga went to nearby Kitwe in Northern Rhodesia, to stay until the situation became more stable. By December 3, 1961, they were back at their stations picking up the work that had been seriously curtailed during the previous three months.

Three days later, the disturbance began again, and the missionaries were advised by the African pastors to leave Elisabethville until peace was restored. Some of the missionaries in both Katanga and Mulungwishi were able to remain at their posts. By June 6, 1962, all missionaries had returned to Katanga.

During the evacuation period in Northern Rhodesia, the missionaries were busy with language study, translations and social-evangelistic activities in villages. One missionary has this to say of her village visitation experiences:

"During our stay in Mufulira (near Kitwe) we had the opportunity to visit and work in some of the surrounding villages in the southern part of Katanga. The Africans heartily welcomed us to their villages, prepared our noon meal on many occasions, and gave us their undivided attention as each missionary took part in the teaching program of a particular day. A teaching experience is also a learning experience and we missionaries always returned to our homes having learned from our African friends.

"Their expression of gratitude for the opportunity to learn more about the Word of God, learning to make simple cookies, learning a new hymn, learning to cut a pattern, or learning to experience the joy of Christian fellowship, made us realize anew our God-given privilege."

A school for women has been opened in Elisabethville as part of the Methodist emphasis on work with women. The missionary in charge writes enthusiastically about the program.

LIBERIA. A dream of many years came true at the Ganta Mission in Liberia last April, when a professional school of nursing became a reality. In 1949, when the first registered nurse, Miss Dagmar Peterson, went to Ganta, plans were started for a school of nursing but resulted in informal classes with few students attending. This was mainly because of the lack of sufficiently trained students in the Ganta area.

In 1952, with the arrival of two additional nurses, Miss Margaret Prentice and Miss Uniola Adams, it was felt that the school really could be established. A curriculum was formulated, a faculty organized and approval for the school granted by the Liberian Government. Application blanks were sent to the various churches of the conference, but again too few applicants had completed sufficient academic work to enter a professional school. Therefore, informal training continued until two years ago.

In 1960, a two-year course for practical nurses was started with a class of eight students, four of whom graduated last April and are continuing as third-year students in a three-year professional course at Ganta. At present there are five students in the first-year class and three in the second year of the professional program. Applications are coming in for a new class in 1963, and we are looking forward to one of the best years ever at the Ganta Methodist Mission School of Nursing.

NORTH AFRICA. Independence came to Algeria during the first days of July, 1962. On October 8th Algeria became the 109th member of the United Nations—the 31st for Africa.

"In the midst of the political turmoil, terrorism and open warfare of the past eight years, The Methodist Church in Algeria has continued to minister and to advance. The latest indication of progress was the opening in January, 1962 of a new combination church-and-social center in Constantine, Algeria's third largest city. The Constantine center is the second major building project to be completed by Algerian Methodists in less than a year, a year marked by increasing terror." (Board of Missions' Department of News Service press release, February 20, 1962.)

The following description of the dedication of the new Methodist Center in Constantine was written by Sue Robinson:

"On January 13, a new Methodist church-center was dedicated to the glory of God in the city of Constantine, Algeria. The new building is a joint project of the Woman's Division and the Division of World Missions. It is centrally located in Con-

stantine, whose 200,000 or more inhabitants are, in a very large majority, Arab Muslims.

"At the last minute Bishop Ferdinand Sigg was unable to come to Algeria, so the Rev. Hans Aurbakken, District Superintendent of the North Africa Annual Conference, presided at the service of dedication, assisted by the Rev. Franklin Albricias, pastor of the Constantine Methodist Church. A large number of non-Methodist friends —Muslims, Catholics and French Protestants— attended both the dedication service and the reception, which took place on the afternoon of January 14. In Algeria, where fellowship between the different communities is all too rare, it was good to see Arab women in their white veils and French women side by side, drinking tea and talking.

"Focal point of the new church-center is a beautiful chapel. Upon entering this chapel, one's attention is drawn immediately to the large wooden cross, lighted from behind. On the first floor are located also a large kindergarten room, a room for church school classes or small meetings, the pastor's study, an office for the social worker and toilet facilities. A large fellowship hall, the pride of the congregation, is located on the second floor. One wall of this hall is lined with cupboards to hold the books of the library, still in the planning stage. Next to the fellowship hall is a large, light kitchen. A spacious, modern apartment for the pastor also is located on the second floor.

"The roof of the building is a walled-in terrace, where children and young people can run and play to their heart's content.

"Methodists of Constantine entered into their new building with joy and thanksgiving. All the regular activities—worship services, including a junior church service; church school; and youth meetings—are now taking place there. The Methodist social worker is receiving those in need—the jobless, the sick, the abandoned, the illiterate—and seeking to help them in the name of Christ. Plans for the future include a library, youth center, literacy classes, clubs for children, a Thursday afternoon church school and possibly a kindergarten for the children of working mothers."

AMERICAN CHURCH AID FOR ALGERIA.

"American churches have been generous in their help to the victims of the Algerian revolution. During the bitter days when the O.A.S. reign of terror made any publicized shipments of relief impossible, Church World Service, like several other church organizations, regularly sent through several small ports considerable supplies of food, clothing and medicine. These were quietly distributed to the suffering.

"Now with Algerian independence it is possible openly to rush much needed commodities to the critical area. Ten thousand blankets have been sent by Church World Service while 2,400,000 pounds of flour and 2,000,000 pounds of milk, all U.S. surplus food commodities, have been diverted from regular programs in Greece and Yugoslavia and shipped by chartered vessels to Algeria. Our church, through MCOR (Methodist Committee for Overseas Relief) helps underwrite these activities.

"Some months ago the World Council of Churches set up an interdenominational, international Christian Committee for Service in Algeria. The committee has already recruited a goodly number of 100 carefully selected and trained people to work in the towns and villages of Algeria. Its primary aim is to help Algerians help themselves in their own programs of rehabilitation.

"Our Methodists in North Africa are cooperating closely with this group. They have also carried on a small program of their own. Right after independence, MCOR sent $3,000 for immediate relief. Additional grants are being planned. The Reverend Emil John, who served for a period as a missionary in Austria, is now serving in Algeria as a representative of MCOR." (*Inasmuch,* published by MCOR, Number 24, September, 1962, page 2)

SOUTHERN RHODESIA. Southern Rhodesia was chosen as a "Land of Decision" in this quadrennium for several reasons:

1. The need for witnessing in the political and economic turmoil of this country where there is a diminishing hope for interracial partnership.
2. The continued serious educational needs of the African people, and the mushrooming desire for literature by people who have learned to read.
3. The tremendous possibilities for evangelism and guidance among the children and young people who attend Methodist schools.

In attempting to meet these continued needs, plans were made for new projects and several of these have been successfully launched.

Mrewa Secondary School, Sunnyside Homecraft School and Hilltop Business School are all thriving in their first year of operation. None of these schools is yet completed, but they are making it possible for 60 more young people to advance to high school level and for approximately as many more to receive vocational training.

Education continues at all other Methodist schools and most are bursting at the seams. An estimated 117,000 children still go without education.

Graduates of the three teacher training schools and the nursing school are busy this year in Methodist schools and clinics, sometimes in remote rural areas where they are lonely and without reading materials.

Continued attempts are being made to get literature for everyone into these areas through the development of primary school libraries, mobile book vans and through the work of district evangelists, school managers and Christian education workers. The church mission centers have growing libraries connected with the schools. The church mission press at Old Umtali continues to be overloaded with work.

Among African men and women who have been sent to the United States for higher education are some who are continuing theological studies. In Rhodesia women are joining the men

at Old Umtali Biblical Institute and Epworth Theological Seminary for training in Christian education and deaconess work.

Home Family Life and Home Economics Program

CONGO POLYTECHNIC INSTITUTE, LEOPOLDVILLE, CONGO. In September, 1961, the Woman's Division took an action to look with favor on the development of a five-year Home and Family Life and Home Economics Program in the Congo with the interdenominational Congo Polytechnic Institute. One million dollars was granted as a contribution of the Methodist women toward a two-million-dollar program proposed by the Agricultural Technical Assistance Foundation and the Congo Polytechnic Institute.

The program envisaged:

1. The establishment of centers for women in connection with the agricultural program of Congo Polytechnic Institute.

2. Regional short-course training program for women who have already received some training in home economics and social work.

3. Special pre-university training for women and girls with four years' secondary education and a capacity for university studies.

Dr. Flemmie Kittrell, head of the Department of Home Economics, Howard University, Washington, D. C., was invited to be consultant for the above program as it is related to women and girls, as well as for the development of Home and Family Life and Home Economics programs in other parts of Africa where The Methodist Church is working. In this capacity Dr. Kittrell has made three visits to Africa. Her observations and counsel have been invaluable as we have sought to help develop work with women and girls through the Congo Polytechnic Institute and our own Methodist program.

One flourishing center for women has been established at Limete (Leopoldville) which serves 100 women, among whom are wives of high government officials who particularly need help in adjusting to the role they must now play in political and social circles. Three other centers in the Congo began their activities in September, 1962.

The first regional short-course training program for women and girls was held in Leopoldville in the summer of 1962 and was attended by fourteen teachers from primary and home economics schools in the Congo.

As efforts were made to provide pre-university training for women and girls, it became evident that this was premature because women and girls were not yet far enough advanced in school to take part in this training. The Congo Polytechnic Institute proposed, therefore, that the Home and Family Life and Home Economics Program be modified to allow the establishment of an academic high school for girls in Leopoldville with special emphasis on home economics. Already there have been 100 girls to apply for entrance.

Dr. Kittrell, who was in the Congo this summer, enthusiastically supports the Congo Polytechnic Institute in requesting the Woman's Division to approve the establishment of the school which would be one of the recipients of the one million dollars granted for the Home and Family Life and Home Economics Program.

At its meeting in September, 1962, the Woman's Division approved this proposal and the school was opened during the last week in September. Because of lack of staff and housing facilities the present enrollment is only 30 girls, but this will be doubled in the second year.

On August 29, 1962, the Minister of Education of the State of Leopoldville informed Agricultural Technical Assistance Foundation that the government has granted approval of the high school for the girls and given the promise of state subsidy for the beginning of the school year 1963-64.

A Congo home economics team of 8 women left the United States for Congo September 14, 1962, to take part in the Home and Family Life and Home Economics Program. Some of them will go directly to the Congo and be available for staffing the school and the centers for women. Others will spend three months in Brussels studying French before proceeding to Africa.

A Woman's Division missionary, Miss Lorena Kelly, is dean of the Home and Family Life and Home Economics Program and a new missionary is in Paris studying in preparation for joining her in the Congo Polytechnic Institute educational program.

Miss Kelly wrote about the opening of the secondary school for girls in a letter of October, 1962:

"We opened our high school last week. Some happy girls are now in the path to the highest education available, and they are walking in the path in a Christian atmosphere. The first girl to arrive was a Methodist from Katanga. She and her father were beaming with joy. And in my heart I was overflowing with pride and joy as I realized that our church was following its flock into these opportunities of rich privileges, and preparation for future Christian service in the Congo. Just as soon as we get the high school running smoothly, we plan to open the doors of the pre-university course. Girls are impatiently waiting for this memorable day for them. One of them is a niece of the Minister of Finance of the Congo Central Government."

Hostels for African Students in Brussels, Belgium

More than 2,000 African students are now in Belgium and the number increases steadily. At least 12 attended the Normal School at Nivelles in 1961.

Protestants in Belgium, with the support of missionary societies (boards) in America, Great Britain and Scandinavia, have established the *Foyer Protestant David Livingstone* (a hostel) for young Protestant Congolese men which has been operating for two years.

Since Protestant Congolese girls are also studying in Belgium, a hostel was very much needed for them. Up until last year, they lived in government or Catholic dormitories and lacked fellowship with people of their own faith. The administrators of the hostel for men students tried to find ways and means of extending their work to include a home for young Congolese girls.

The Congo Protestant Relief Agency in Leopoldville (Republic of the Congo) and other interested groups provided funds for renting a 10-room apartment building at 21, rue de L'Industrie, Brussels, just 100 yards from the *foyer* for men. The Woman's Division made a contribution of $1,000 toward this project. The building has been furnished, and a Swedish woman missionary who is studying French in Brussels has accepted the responsibility as housemother. The first four African girls are now living in the *foyer* and many more are expected, especially those living in other dormitories, who will be free to spend week-ends in this home for Protestant Congolese girls.

Scholarship for Africans

During the school year 1962-63, over 100 Africans from 5 countries are studying in American, European and Asian secondary schools, colleges and universities, under an international education venture initiated by the Methodist Board of Missions. The Woman's Division is providing funds for 16 women students.

The Africa scholarship program is being administered by the Board of Missions but was made possible through the cooperation of Methodist schools (plus some non-Methodist) and the Methodist Board of Education, Nashville, Tennessee.

To coordinate the program, an Africa Education Committee composed of Board of Missions staff members was set up. Miss Rose Thomas, a former special-term missionary to Angola, is in charge of the office and makes the detailed arrangements for scholarships and students.

Thus far, students have been processed from the Congo, Angola, Mozambique and Southern Rhodesia with the largest majority coming from the last mentioned.

Ruth Lawrence,
Executive Secretary for Africa and Europe

INDIA, PAKISTAN and NEPAL

PAKISTAN

THIS is a strategic year for Pakistan, for on June 8, 1962, President Ayub Khan announced a return to constitutional government, ending 44 months of martial law. It is significant that 6 women are among the 150 members chosen for the National Assembly in the first nationwide election since 1947. A spirit of progress and hope is in the air for a people retarded by long-standing poverty, disease and illiteracy. There will be more food. Two huge dams to be built in the Indus River Basin Project will make vast desert areas fertile. Cooperative farming has been adopted as the agricultural policy.

The whole educational system is being reorganized in the first effort to extend education and lift its standards. West Pakistan plans to spend this year double the amount spent last year on education. American Peace Corps volunteers are praised for injecting technical competence and youthful vigor into programs to train mechanics, improve farming and irrigation methods and develop a responsible rural community.

Schools

The need for girls' schools especially presses upon any observer. A 1961 UNESCO report says that two out of every ten girls are in school and that there are very few women teachers. This is a land where men are often not permitted to teach girls after their fifth class. The new Trinity Methodist Girls' School has a unique opportunity, being the only Protestant high school for girls in Karachi, a city of 2,000,000 people.

It is a problem how best to serve the mixed group of Christian students from the poorest, uneducated homes and the Muslims from well-to-do homes, attracted by the moral standards and efficient teaching of the school. Kinnaird College, Lahore, had a larger number of applicants from the Christian community in 1961 than ever before. Eighteen per cent of the students were Christians.

Co-educational schools are also part of our program. In view of the fact that there is a school in only seven to ten miles, it is encouraging to read of Methodist work in Khanewal:

"We are building a very large rural high school here which reaches out into ten other villages in its extension program. We have ten primary village schools, a large central primary school at Stuntzabad, a middle school and a high school. All in all, we are providing education for about 1,000 boys and girls who would not have an opportunity to learn if our schools were not meeting their needs." We share in eight educational institutions.

There is the question of how the Christian witness can best be made when it will no longer be possible, as now, to require Bible study of all students. For while Pakistan cordially receives missionaries who are eager to cooperate in building the nation and has been most liberal in allowing Christian witness and teaching, occasional letters to editors appear in protest of Christians influencing the youth of a Muslim state.

Medical Work

The World Refugee Year program gave opportunity to The Methodist Church to establish a maternity and child health center in Malir, a suburb of Karachi. The initial costs of the center have been provided for largely by the Protestant churches of Germany. The Woman's Division is beginning to share in the expenses of the second year of the center, which provides pre-natal and post-natal treatment to women and children with plans for extension service into homes. The center is located in the midst of 100,000 people where there is only one private hospital of 25 beds and one government dispensary to meet the total needs of the community.

From the Stuntzabad Health Center Miss Greta Wiseman writes: "The medical work continues to expand. Our T.B. work grows daily. Our mass X-ray unit is in operation, and our surveys of the 600 children in our village school system reveal the horrifying fact that 25 per cent of our students show signs of early tuberculosis and must be treated for 6 months at least. We are thankful to MCOR for providing this machine for us."

Literature

There has been keen interest in literacy and literature in the church in Pakistan. The Woman's Division, through the services of Helen Fehr, is making valuable contributions to the program on an interchurch basis.

Miss Fehr initiated revision of Urdu primers as a start for literacy work, this in connection with the West Pakistan Christian Literature Council. We anticipate her valuable service in the field of literature, which is only in the initial planning stage.

The Church

The need for leadership is ever before those who work in the church in Pakistan. Miss Lucile Colony, who is serving a post-retirement term in Karachi, feels that: "Our particular mission, currently and probably for years to come, will be to train ministers who can witness for Christ effectively; to train lay men and women for an even more widely-reaching leadership; to make a literate church; to produce literature that will foster the intellectual, moral and spiritual growth of new literates; to help finance these projects for advancement that are quite beyond the possible giving of our poor congregations."

For all its dearth of leadership, the church is alive. Mrs. Clement Rockey, wife of the bishop of the area, in summing up the situation says: "Every preachers' meeting or seminar discusses need for deepening the spiritual life of the church and widening its sphere of influence. Every pastor tells of non-Christian inquiries coming repeatedly."

INDIA

It is healthy for Christians to be startled into self-examination by the statement of the brilliant philosopher-statesman, Dr. S. Radhakrishnan, now President of the Republic of India: "Christians are ordinary people making extraordinary claims."

The Statesman, a leading Indian newspaper, quoted this when the Third Assembly of the World Council of Churches was held in India in 1961 and added: "To him as to many others, it seems offensive that such ordinary people should make so extraordinary a claim as that Jesus is the Light of the World."

Let us look briefly at the world of India in which these "ordinary people" are proclaiming Jesus as a healing light, and then glimpse the role played by the Woman's Division of Christian Service in the proclamation.

By its third general election India returned to power by an overwhelming majority the government of Jawaharlal Nehru, thus proclaiming its belief in the democratic form of government for which Nehru stands. The vote of the Communist Party was less than 10 per cent. India's problems seem overwhelming: over-population, 100,000,000 more people now than 15 years ago; poverty, with an annual wage average of about $70.00; illiteracy, only 23.7 per cent being able to read; widespread unemployment; disease—all problems which the government is making prodigious efforts to solve. India appreciates Christian educational and medical help in attacking these problems. It frowns upon evangelism, and grants visas to missionaries only for work for which no trained Indian is available.

Educational Work

The number of schools we sponsor is minute in view of the masses who want an education and of the Christian community's need. Some 38 per cent of Christians are literate. Yet the high level of our schools has distinguished all fifty primary schools of lower primary level, seventy-two secondary schools and six colleges, including normal training for teachers. All are overflowing. Parents offer to furnish a chair and desk if only their child can be squeezed in as an extra.

Miss Irene Wells, a missionary of the Woman's

Division, reports: "July 18 I started on tour, visiting schools which had sent teachers to the South India Conference library courses in April. I spent five weeks in Gulbarga at one co-educational high school, *Vijaya Vidyalaya,* ably headed by Miss Sundra Edwards. What a thrilling experience it was to work with an energetic, dynamic and enthusiastic principal! Out of almost nothing, we created two respectable little libraries, one for the senior school and one for the junior school. The two teacher trainees in the course helped with library organization and are now carrying on the work, with Miss Edwards in charge of the weekly library classes.

"The biggest thrill was the initiation of a student government organization which has made the most auspicious beginning of any I've organized so far. Already it is fully supporting a village school twelve miles from Gulbarga and each class has several social service projects, some of them paying the fees and buying the books for poor classmates, others donating books to the library, still others meeting various school and community needs."

In some schools 50 per cent of the students are from villages and from backward homes, so the challenge to teachers is to create interest in studies and to nourish growth in Christian character. Sometimes a problem arises because of the wide social and educational background differences among the students with children from non-Christian and highly cultured homes in sharp contrast to the usually poor Christian children.

But from the humbler background leaders continue to emerge. From the Adams Girls' High School in Almora, among the many graduates serving church and community, two are each in full charge of the evangelistic work of a district, two are members of the Women's Methodist Conference and are responsible for large schools. Several are fine nurses and teachers, while one is finishing her training in occupational therapy and will open that department in Clara Swain Hospital.

The staffing of our schools is a constant problem, with an increasing number of teachers needed and other fields of service opening to women. Marriage and leave for study cause a frequent turnover of staff. The government requires either a master's degree or a year of graduate teacher training for high school teaching, so there is need for scholarships for graduate study if we would keep our staffs supplied with Christian teachers.

Educational work is not limited to schools. In the Woman's Society of Christian Service the Indian woman, to a more striking degree than the American, learns leadership. It is often her only chance to develop it. A typical report reads: "In the village of Madjopur there is a good Woman's Society of Christian Service organization meeting once a month. The average attendance is twenty. The women always bring something as an offering, usually some kind of grain from their fields. They love to come to this meeting."

Of the Woman's Society's fifth quadrennial convention, held in Hyderabad, Miss Gladys Doyle writes: "The growth of the Woman's Society of Christian Service in India has been one of the outstanding phases of church development in the last sixteen years. During the past four years, the women have raised around $11,065 for recognized church projects outside their local church organizations. This includes the larger part of the support of our Indian missionary in Sarawak. At the convention the various conference leaders pledged $19,150 toward those church benevolences during the next quadrennium."

Realizing that both church and school are primarily dependent for the fulfillment of their ideals on what goes on within the four walls where men and women live and pass on their attitudes and habits to their children, we rejoice that the goal for 1963 adopted by the members of the Christian Home Program of the Bengal Conference reads:

"This year the members of our Christian homes will try to imitate the Lord Jesus Christ. With the help of the Holy Spirit we will try to make our family relationship more meaningful in worship, recreation and service."

The program of teaching and activity shows both vision and practicality and covers a wide range of valuable experiences, from reading together as a family one book at least (*Pilgrim's Progress*), to destruction of pests, flies, mosqui-

toes, lice, cockroaches, rats and mice. A new social service center is in prospect which will be a socio-evangelistic home for Woman's Society and W.C.T.U. meetings; a lending library of Christian books; a salesroom for Christian literature; the meeting place for home beautiful clubs for mothers, who will learn a variety of subjects to lift the physical and spiritual well-being of the home; and a center for social service work to the community.

By her education within and without regular schools the Christian woman will be fitted to enter into that increasing freedom which is one of the realms of widest hope in India today.

The women's most prominent spokesman, Mrs. Vijayalakshmi Pandit, has said:

"What Gandhi began, Nehru has continued. In a very real sense he has been a champion of women's rights. He has worked unceasingly to project to the public the image of the new woman as man's comrade and partner. . . The right of equal work for equal pay has been established at all levels, whether in the factory or behind the desk, and an increasing number of women are at work. In spite of many disadvantages due to the illiteracy which still exists, the rural woman has been affected by the wind of change and many already function efficiently in the new village councils. Progress is not so rapid as in the cities, but there is a spirit abroad that is full of promise. I think it is fairly safe to say that whatever the future may hold for India, for us women there is no going back. We have closed the gate firmly behind us and must continue to walk forward into ever-widening areas of freedom and responsibility."

Commission on Christian Literature

The basic purpose of the commission on Christian literature is to help build a reading and thinking church. One of the excellent results of the emphasis on literature this quadrennium is the participation of numerous Christians in the program. Many, for instance, have given their services in translating Woman's Society of Christian Service program books, stewardship books, handbooks. New authors are finding an outlet in self-expression by creative writing in their own language, as family magazines become increasingly popular. Books for worship in the villages, biographies, poetry, drama, stories, children's books, health literature and brochures of various types are being written and printed in the languages of the people.

Tin trunk libraries go to fifty villages in each of eleven Methodist conferences, transported by bicycles. Usually these furnish the villagers' only books. Some libraries contain books in three languages. Many village librarians give freely of their time and service, as do local committees which supervise reading rooms in at least eight different cities. In an attractive brochure the commission on literature declares:

"We hope to open book shops in Hyderabad and South India Conferences; open at least 25 new reading rooms at a cost of $100.00 each per year; start our 5th Bible Correspondence Course in 1962; follow up promising village libraries; hold creative writing seminars and writing contests; have a curriculum writer join the staff in October, 1962, to cooperate with the Council of Christian Education in producing materials and helping train teachers in their use; enlarge our editorial department; complete various handbooks; complete the mental health lessons; receive more biographies, devotional and children's books from overseas."

It is an inspiration to visit the busy commission headquarters in Lucknow, moved now into a larger bungalow because of increased staff activity.

Medical Work

One of the most useful services to our schools is rendered by Dr. Eugene M. Riel, whose visa was first refused, then issued at the direction of Mr. Nehru himself. The Prime Minister expressed a desire to see the traveling dental clinic of which Dr. Riel had written him.

"Mr. Nehru was very cordial," writes Dr. Riel, "and we felt highly honored that he would take fifteen minutes of his valuable time to talk to us about our program. Of course, the dental unit is unique here in India; in fact, there are no trailers of any kind in India. We are planning to spend three months at the United Christian Hospital in Kathmandu, Nepal, to open up dental

and occupational therapy work in this country."

Using the Clara Swain Hospital in Bareilly as home base, the dental unit moves from school to school in North India with its health-saving service. One account pictures it parked in the shade of a tree at the Sawtelle Memorial School in Arrah, 500 miles from Bareilly. In spite of the tree and a front door awning, the heat within the van was gruelling for the dentist and his 300 schoolgirl patients. The Indian assistants whom Dr. Riel trained were of special interest to Mr. Nehru, who is ever alert to new possibilities for uplift in villages remote from amenities.

A new group of people is being reached through the healing touch of a Christian hospital in Landour, Mussoorie, where the Woman's Division cooperates in the community hospital. Miss Louise Landon, R.N., writes: "The Tibetan refugee colony continues to send patients to us. Most of them can neither speak nor understand Hindu or English. We allow a relative or friend whom we can understand to stay day and night with the Tibetan patient. Thus he is able to make his wants known and has the comfort of a familiar person nearby during the long hours that he may have to stay in bed.

"Many of the Tibetan patients are students in the Tibetan school in Mussoorie, which has a student body of about 400. These are the children of people who have fled from oppression in Tibet. They are interesting people and for the most part seem happy in spite of the privations and hardships they undergo."

The Woman's Division has six schools of nursing and three schools of laboratory technicians connected with ten regular hospitals; numerous village clinics; and a share in the Nur Manzil Psychiatric Center.

Evangelism

Of India's 438,000,000 people, only 10,000,000, or about 2½ per cent, are Christians. In any one year the increase in population is from 10 to 11 million, hence it is possible that the proportion of Christians in the population will decrease. Another cause for decrease is a resurgence of Hinduism, linked with Indian nationalism. Also, being a Christian in India today is likely to be an economic liability, rather than an asset as it was in the days of paternalistic treatment of converts by missionaries. An American theologian, Dr. J. Robert Nelson, who has been a visiting professor at Leonard Theological Seminary in Jabalpur, sums up his conviction thus:

"I feel the Christian church has never been up against such great missionary odds, such as to be almost overwhelming in India . . ." but, "India needs nothing so much as the faith and human dignity that Christianity can bring."

It is a healthy and normal development in the church that more and more of its evangelistic work is being done by nationals, while missionaries are often consultants, being specialists in some needed field. We have far too few young women in this branch of our work. Those we have are very effective. With visual aids, training in religious education and consecrated enthusiasm, they work through the Woman's Society of Christian Service—some 760 Societies with an estimated membership of 14,000.

The first meeting of the district women evangelists from eleven conferences gave an opportunity for many to know their co-workers from other areas. This group consisted of 45 workers, only 15 of whom were missionaries. For many, this was not just another conference; for some it confirmed their choice of vocation, for some it was revitalizing, for others it raised new horizons and provided deeper insight into the mission of the church. Among the needs revealed at this conference were recruitment of high school and college students, purification of the church, deeper consecration of self, development of lay leaders, a literate church stewardship and Christian education.

As district evangelists, they learned from each other, gaining new perspective of their areas and new ways of working. Methods successful fifteen years ago are not adequate today. Freshness and boldness in working out new projects is required of the church as well as the government.

And so we work in India where Christians, as in America, are *ordinary* people, often lifted to the level of the *extraordinary* as they try to live up to their commitment to Him who made the astounding claim of being the Light of the World.

NEPAL

Though the outside world hears news of uprisings in various parts of Nepal, Americans living there say that the general feeling they get from newspapers and other contacts is "of a stable government in control of its destiny, and a vigorous and encouraging popular response to the new plans." These put emphasis first on administrative reorganization, next on development of industry and power, then on increasing agricultural production, and finally on social service, such as education, health and village development.

The USSR presented new hospital buildings to the king for a birthday present on June 11, 1962. It is said that no less than fourteen agencies and groups, from several nations, are in Nepal offering aid to the government and people.

There is keen desire on the part of the United Mission to increase its projects, but permission has been refused to open a new hospital in Bandipur, a technical trade school in Tansen, and educational work in two districts. "His Majesty's Government is not in favor of allowing missionary schools to be opened inside Nepal," came the answer. It is hoped that this is a temporary policy, but plans for new projects are now postponed, including the key one of a mission aviation service to reach new locations across difficult mountains.

A dozen nations are represented on the staff of the Shanta Bhawan Hospital, in which the Woman's Division cooperates with personnel and money. Two Japanese missionaries joined the staff some months ago, Miss Kawashima and Miss Ueda. Statistics in 1961 show that 19,117 outpatients and 1,675 in-patients were treated, while 231 major and 401 minor operations were performed and 101 babies delivered. The hospital has 99 beds.

It is the law that no person is entitled to convert another person. Missionaries abide meticulously

by their pledge to observe the Constitution, but give their inevitable Christian witness through word and deed. Prem Prahan, the pastor who with his eight converts was imprisoned, is serving a six-year term, while the converts were released after a year, but deprived of inheritance right, reduced to the next to the lowest caste, and registered as Hindus again. One couple was arrested and sentenced, he for a year, she for six months, for giving rice and water to their son, who was one of the converts.

FLORENCE PALMER,
Executive Secretary for India, Pakistan and Nepal

(This report was written by Miss Marjorie Dimmitt, a retired missionary to India.)

JAPAN and KOREA

JAPAN

As the church in America is re-evaluating her mission in a society undergoing radical change, so the church in Japan is re-thinking the nature of the church and its outreach both in Japan and into the world.

Says the Evangelism Committee of the United Church of Christ (the *Kyodan*) in Japan: "Society in present-day Japan is undergoing radical change. Under such circumstances, as we reflect on the task of mission which the *Kyodan* has been given and examine closely the actual state of evangelism, we must inevitably recognize we face great difficulties.

"We recognize that these are difficulties not to be transcended simply through devising evangelistic methods but are deeply involved in the essential being of the church. We are resolved anew to go forward in frank repentance for our mistakes in following the Word of God. To overcome these difficulties in evangelism and carry out faithfully what the Lord has committed to us in regard to all for whom the church bears responsibility of mission, we set up a Ten-Year Plan of Evangelism, based on the following two points: (a) The Renewal of the Church and (b) The Larger Parish."

This Ten-Year Plan began in 1962 with Bible study as the basis for procedure. A national training course for *Kyodan* committee members was held with 150 in attendance under the theme, "The Church of Today—The Renewal of Ourselves." Other topics for study and action are "the establishment of the theology of mission, responsible social expression, strengthening of worship in prayer, cooperation of the churches of the world, and a thorough practice of giving."

A conference on the Church in Society called attention to the importance of social action in realizing the "renewal of the church." This group presented "A Ten-Year Plan for Social Action" to be realized parallel with the ten-year plan of evangelism.

The church is called to more active political pronouncement and to be more positive in this regard. Individual churches are requested to become enlightened regarding opposition to arming the country with nuclear weapons. The 12th biennial General Assembly of the *Kyodan* was asked to formulate a policy to organize a social action committee in every local church.

Against talk of revision of Japan's post-war Constitution, reactions aganist nuclear testing, and increasing demand for the church to speak to social problems, Dr. John C. Bennett, Dean, Union Theological Seminary, New York, held a series of conferences with Japanese Christians on the witness of the church in a rapidly changing society. To enlighten the churches, a pamphlet on the present Constitution in the light of the history of the Christian church has been published.

Women's Conference

Following "The Renewal of the Church" as the study theme for the *Kyodan,* 150 women of the church met to learn how they might better interpret this theme to local groups. "The Church of Today—Our Renewal" was the theme of the 5th National Woman's Commission Leadership Training Conference. Some discussion questions were:

"How can we bring renewal to our woman's groups in local churches unless we can change some of the officers? What part can the local congregation or women's group play in political questions? How can we relate our Bible study to our lives in a vital way? What is the place of women in society? Is there within the church the kind of warmth and fellowship there ought to be?"

With the modernization of Japan which began in the Meiji Era, began also the emancipation of women. A few pioneers asserted their independence and attempted to free themselves from being submerged in the family system. A Japanese woman leader of today, Miss Nouyri Osuka, makes a distinction between the secular version of the emancipated woman and the Christian version. She interprets the secular version as the woman who has an insatiable desire to let her ego have its own way, a woman seeking recognition and position. Alongside this secular movement, which influenced only a few thinking women, Christian schools and churches inspired an opposite line —emancipation from ego for service to others.

Miss Osuka feels that this second process has been less prominent but more creative than the former. Until recently few descriptions of the "new woman" of the second type of emancipation have been available. However, the *Kyodan* now has published two books in its Woman and Life Series, *Five Teachers* and *Talks about Mothers.* The five teachers were founders of Christian schools for girls. With their newly acquired faith in God and Christ, they found a new world, and their hearts flamed with a desire to tell others about the true fountain of life. The other book concerns less-known Christian women whose stories are told by their daughters. These Christian "new women" feel great joy in helping others stand on their own feet.

Other dauntless Christian women have been principals of Christian girls' schools, taking over these difficult tasks from missionaries, a task greater for the Japanese woman than for the missionary because the Japanese woman is serving in her own land where it is unusual for a woman to hold such a place of responsibility. Some of these women who have been closely related to The Methodist Church are Miss Michiko Yamakawa, President of Seiwa Training School for Christian Workers; Dr. Hamako Hirose, President of Hiroshima Girls' School; Miss Yae Kakizono, Principal of Fukuoka Girls' School, and her predecessor, the late Miss Yoshi Tokunaga; and Dr. Asa Yumoto, Principal of Seibi Gakuen. Many other less known women are witnessing in self-denying service as teachers, social workers, and pioneers in religious education.

Marriage and Family Life Seminar

Under the auspices of the National Christian Council of Japan a second seminar on marriage and family life was held. The seminar had more than ninety persons in attendance, representing four denominations besides the *Kyodan.*

Many problems the seminar dealt with are familiar to all areas of the world: What about marriage between a Christian and a non-Christian? What's wrong with premarital sex relations? How about mothers-in-law? How can we find time to enjoy our family? How can we assure our children's education on a low income?

Other problems stemmed from traditional Japanese attitudes toward life or from the rapidly changing nature of Japanese society. At present the majority of marriages are "arranged marriages."

Compared with other Asian nations and those of Africa, Japan has a high standard of living, but, perhaps because of this, social casualties are great. Family breakdown, divorce, organized crime, juvenile delinquency are everyday problems.

Social Work

To meet these challenges are a number of church-related social work institutions, organized into the Christian Social Work League, composed of representation from seventy institutions, including day nurseries, children's homes, medical agencies, community centers, and so forth. The League has passed revisions to its Constitution, requiring that all staff members and half the trustees of member institutions be clergy or laymen of the *Kyodan.* It is felt necessary that all who work in this program should be representative of the Christian church, giving a Christian witness as well as a witness of service.

The Woman's Division of Christian Service pioneered in establishing Christian community centers in Japan. In Nagasaki, Hiroshima, Osaka and Tokyo are centers founded by the Division, and much of their support is provided by American women. These centers witness in communities with crowded housing, unsanitary conditions, disease, family disorganization, prejudice, crime

and other forms of social breakdown. In most of the institutions the casework department is a new feature; in one of them are three part-time professional caseworkers and a Christian psychiatrist who acts as a counselor when needed. In this same institution caseworkers counsel with parents whose children show character disorders, with the idea of educating the parents for emotional health of the children.

Besides helping children and youth to a more wholesome and spiritual life, these institutions work to change laws so that people may have better opportunity to develop with all the rights due an individual. Mr. Shiro Abe, a former Crusade Scholar and head of the Yokohama community center, is a member of the World Council of Churches' Central Committee.

These steps are only the beginning of what needs to be done. One Christian worker says that the most difficult problem remains unsolved—how to make the life of the small church truly vital to the people, who are strongly Buddhist and secular.

Youth and Students

Christian youth and students share the concern to strengthen the church. At a national youth convention of the *Kyodan* a National Youth Council was organized. Eighty-eight representatives elected by local councils of church youth and twenty-two advisers from the Youth Commission of the *Kyodan* and chairmen of district youth committees participated in preparing a constitution and electing officers for this new council. Following the organization of the council approximately 900 attended the youth convention with its theme, "Peacemaker."

Twenty Christian college students from the U.S., two each from Korea, the Philippines, Hong Kong and Taiwan, joined by an equal number of Japanese students, held an East Asia study seminar on "The Life and Mission of the Church in a Changing Asia."

The church in Japan is showing increased interest in the theology of the mission of the church and the role of the foreign missionary in her midst. Now that the church in Japan is a missionary church with missionaries in a dozen countries, the meaning of mission and the place of the missionary is vital to her.

In October, 1962 the first national "cooperative policy conference" brought together Japanese and their missionary colleagues in parallel assignments as teachers and social workers and in evangelistic assignments. This conference on "The Theory and Practice of Missionary Cooperation" followed regional conferences of school, social work, church and missionary representatives held earlier. From this conference and regional meetings to come will result patterns of cooperation in the mission of the *Kyodan*.

Scholarships

Five teachers, four ministers and one social worker have been selected as candidates for the IBC Overseas Scholarships in 1963, for graduate study in the United States or Canada. The Crusade Scholarship Committee will accept at least two of these candidates while the others will be given scholarships by the other seven denominations cooperating in the Interboard Committee for Work in Japan. Over 175 Japanese pastors, social workers and teachers have studied abroad on IBC scholarships since the program began in 1948.

Of these, 84 received their education through the Methodist Crusade Scholarship program with a few more studying under scholarships given by the Woman's Division.

Funds also are sent by the Division in annual appropriations to various schools of Japan to assist students needing scholarship aid. Aside from this aid, the Division has provided funds for further training of women teachers or social workers who need more study in order to work effectively. An example is Miss Kaoru Nakamura, who received help through the scholarship fund to complete her studies in Kwansei Gakuin Department of Theology and returned to Kwassui Girls' School to become director of student religious life and teach Bible at the junior college. The Division can make a great contribution in assisting Christian women to receive specialized study.

Missionaries

Missionaries from America are wanted and needed in Japan. Their role is constantly being redefined as they work with a mature church

seeking to find their most effective means of witness and service.

The call is for full-time missionaries who come to learn the language and to fit into the culture of the country. Short-termers can be used effectively where there are sufficient full-time people, but short-termers are desired only for work where their youth and freedom from administration make it possible for them to give special witness and service.

Last year the Woman's Division experimented in giving six-months' language study to short-termers before they begin their service in Japan. This is proving effective. Now the Association of Christian Schools is asking that all short-term missionaries be given this six months' study, so that they can adjust better to Japan's culture.

The nation recognizes the valuable contribution of the missionary. During the year several missionaries have received special recognition from prefectural and local governments. Dr. Mary Belle Oldridge was decorated with the Fifth Order of the Sacred Treasure; Miss Mildred Anne Paine with the Fourth Order of the Sacred Treasure.

As we look at the church in Japan facing the challenge of renewal and evangelism, a church largely self-supporting and growing, but which can barely keep up with the birth rate in a country where less than 1 out of 200 persons is Christian, we recognize that our mission is to help provide workers and funds and to be one with them in Christian fellowship and prayer for the evangelization of the world.

KOREA

The military government in Korea is over a year old. Under this regime reconstruction is the keynote and expressed hope of the Republic of Korea. There have been many physical improvements: road-building, better transportation facilities, street-lighting, irrigation projects, agricultural and industrial advances. One of the most sudden and startling changes was the reform in currency. All currency was frozen, and everyone was required to turn in his funds in exchange for the new currency being issued. Funds over a certain amount are still frozen, making it difficult for many people, but at the same time halting inflation.

Public offices have greatly improved in efficiency, promptness and courtesy. The majority of the people look happier and seem more satisfied. One woman expressed it: "People are now glad to work, as there is something to work for. We have more security and the challenge to work together."

Along with the rest of the world, Korea is experiencing rapid social-cultural change. It has been said that while in other countries the change is rapid, in Korea it is not only rapid, but "massive." The old order has passed, and the new order changes day by day, making plans for the future difficult, as it is impossible to predict or know what will occur each day.

The population is growing very rapidly, and the cost of living is higher than in many other countries. Housing shortages, the low level of industrial development, and inadequate transportation aggravate the plight of the people. The ever-present Coast Guard vessels, the American missile base, and the presence of thousands of foreign troops as well as a large Korean Army affect not only current political and economic developments, but also the psychological aspects of the situation.

Changes in the Church

In this disturbed, unsettled, insecure age, the church reflects the national scene. Reform-minded church members find cause to level charges at church headquarters, church officials, the laity, the ministry, the missionaries, all sense of order or any form of domination. With no outside foe, it is easy to turn inward and find fault with each other.

In June, 1962 the General Conference of the church was called to accept the resignation of the bishop and other elected officers of the general headquarters organization. Although many difficulties arose, the Holy Spirit was present, and a true miracle is bringing about a sudden change in atmosphere and in unity of purpose. Many were praying, some fasting and praying that the General Conference might strengthen the church and help it go forward with spiritual renewal.

Bishop Chong Pil Kim, a man of God, handed in his resignation, which was accepted, and then,

as a retired bishop, presided in an admirable way over the rest of the conference. Although the elected leader of the Korean Methodist Church is called "Bishop" in English, in the Korean Constitution of the Church he is called a "General Superintendent." His term is for a period of four years.

Rev. Whan Shin Lee was elected on the forty-first ballot to be the bishop of the church for the next four-year term. He is well prepared for this position of leadership, having received a B.D. from Vanderbilt University and an M.A. from the University of Pennsylvania. He was a professor of practical theology in the Methodist Theological School in Seoul and was associated with the Theological Education Fund.

As leader of the Korean Methodist Church, an autonomous church, with about 45,000 members and an estimated constituency of 230,000, comprising about 1,000 churches in 3 annual conferences, Bishop Lee's task is not easy, but he calls it a challenging situation bringing opportunity for the church to be drawn together in spiritual renewal.

Realizing the necessity to stop "looking in" and do more "looking out," the Department of Evangelism has launched a program, "Spiritual Renewal of the Entire Church." Beginning with General Board members, staff, committee members and missionaries, time will be given to study and prayer for renewed spiritual life within each individual and within the church, so that goals may be set up for the coming quadrennium. With many people who bear the marks of Christ, sharing wisdom and love, the church in Korea will go forward despite adversaries.

Not only in denominations has there been change in organization, but also in the Korean National Council of Churches, where there has been reorganization and revision of the Constitution. There are now eight departments in the Korea National Council of Churches, with the functions stated as basically those of cooperation and study rather than action. The spirit of cooperation within the group is better than it has been for some time.

The Youth Committee had a conference in July, 1962 with the theme, "Renewal of the Church and its Mission." Japanese youth leaders visited Korea, initiating the leadership exchange program. Korean youth leaders visited Japan in October, 1962.

The Korea Student Christian Movement, under expert leadership, is going forward in a fine way. Student work in Korea is wide open, with unprecedented opportunity for presentation of the Christian gospel. Every school—Christian, secular and government—welcomes Christian groups.

Literature Problems

The Christian Literature Society is having a difficult time. For many years *The Children's Friend* was practically the only magazine for children, finding a ready market. Today, other magazines, especially comics, put forth strong competition. Comics, partly subsidized by advertising, sell at a low price. The rise in cost of printing of *The Children's Friend* has caused a rise in its subscription price.

Similar problems are faced by the magazine, *Christian Thought*, considered the most important Christian magazine published in Korea. It attempts, from a theological point of view, to deal with specific problems faced by the churches in Korean society. It is also a means of reaching non-Christian intellectuals, promoting ecumenical understanding.

The program of literacy is considered the best and most far-reaching of any in Asia. In the Korea Christian Literacy Association there are more than 1,000 reading classes and 2,740 reading clubs. Many non-Christian members of these classes and clubs have opportunity to enjoy Christian fellowship and to hear the gospel. Because of the government campaign to eliminate illiteracy, the Association is under pressure to do more work than formerly.

Under the leadership of Rev. Kim Choo Pyung, a well-trained young Methodist minister and former Crusade Scholar, the Korea Council of Christian Education has strengthened its work. New closely-graded curriculum materials are coming off the press. An institute for 80 teachers of youth was held on "How to Teach the Bible to Young People." With the assistance of a missionary from Hong Kong, a Christian writers' conference has been conducted for pastors and lay leaders, and plans are under way for a National Convention of Sunday School Workers in 1965.

Despite historical tension between conservatives and progressives within the administrative structure of the church, many projects are being successfully conducted, jointly and cooperatively, in almost every field of Christian action. The zeal and commitment of Korean Christians make an undeniable impact on the total life of Korea.

Home and Family Life

The Home and Family Life Committee, under the leadership of a Methodist, Mrs. Chong Hee Kim Pang, is the most effective in Asia. In 1953, when Pusan was teeming with refugees and all church and government agencies had headquarters there, two Methodist missionaries asked the General Secretary of the National Christian Council of Korea to request of the international Missionary Council that Dr. Irma Highbaugh help start a family life program in Korea.

In November, 1954 a Christian home and family life seminar had been held in Manila for all the churches in Southeast Asia. Returning home, delegates from Korea promoted the idea of a family life program in Korea and began plans for Dr. Highbaugh's visit. From that day, this program has developed rapidly and well. It is strong in local churches and communities. Interest varies from place to place, but the over-all effect is such that the program has continued to spread.

Besides publishing pamphlets and books the most important and far-reaching work of the Home and Family Life Committee is the publication of *The Christian Home,* a magazine which has been since June, 1957 the official organ of the movement. Five thousand copies are printed every month. Future programs include a family and marriage counseling service, parent education, improvement of kitchens and bathrooms, and wider use of audio-visuals.

Mrs. Pang attended the National Methodist Family Conference in Chicago in October, 1962. The committee in Korea is setting up a conference on "Christian Family in a Changing Society," to be held early in 1963, at which Bishop and Mrs. Werner will be resource people.

Medical Service

Yonsei Medical Center, formerly Severance Hospital, has opened its new doors. This medical center, started in 1959, includes a 300-bed hospital; a medical science building; a college center for the education of doctors and nurses; an outpatient building where services include the treatment of TB patients at home as well as daily care of thousands who come to the center; a crippled

children's center with beds for twenty-five children and a complete modern rehabilitation program; and a nurses' training school and dormitory. The development of this center has been a cooperative effort of the churches in Korea, the United Church of Canada, and the Methodist and Presbyterian Churches in America. The Christian Medical College is the only one in Asia east of India. The first medical college in Korea, it keeps up its high standards of academic teaching and Christian service, despite war, difficulties in obtaining materials, changes in government, frozen assets and political unrest.

The Republic of Korea has only one doctor for every 5,000 persons, one nurse for every 10,000 persons, and one dispensary for every 40,000 persons. Missionary nurses is one of the calls which the church in America constantly receives.

Social Welfare

The Methodist Church has been a pioneer of social welfare in Korea, having established a number of community centers there before the war. These have been carried on since the war, and others have been started where needs were especially great among the refugee population. The Methodist Committee for Overseas Relief, through the Social Welfare Department of The Methodist Church in Korea and Church World Service, conducts many social welfare projects on an interdenominational basis.

Orphans and Mixed-Blood Children

Many orphanages have been established in postwar Korea, some excellently run, others needing to be improved or abolished. Under the sponsorship of Church World Service, Dr. Charles G. Chakerian, of McCormick Theological Seminary, was assigned to study the program of Korean orphan adoption. In the approximately 600 orphanages in Korea, the 60,000 children up to age 14 are not all orphans. Many have one or both parents.

The plight of Korean children of mixed parentage is part of a much larger problem, related to the whole field of child welfare, prostitution, Korean cultural traits, the status of women, the methods of registering birth, the presence of foreign troops and the indiscriminate support of orphanages and related welfare programs. No one knows the number of mixed-parentage children in Korea. The estimate runs from 300 to 3,000, but according to the most reliable sources, the number is about 2,400. Some of these children are in orphanages; others, especially in rural areas, are with their mothers or mothers' relatives. Dr. Chakerian reports that many of these children would enjoy more abundant life in the United States, if placed for adoption in carefully selected homes. He adds, however, that it would be impossible to remove all these children from Korea, because of physical and mental ailments, age, refusal of natural mothers to surrender them, and legal and other restrictions. Church World Service has begun working with Americans who wish to adopt mixed-blood children.

Although prostitution is legally abolished in Korea, it is widespread. In the long run, the problem of mixed-blood children cannot be dealt with except through rehabilitation measures of the Ministry of Health and Social Welfare and of education by police, the armed forces, the churches, the missionaries, and other public and private agencies. The Methodist Church has a "Sisters Home" in Pusan, a rehabilitation center for prostitutes and girls who might be led into prostitution. The Woman's Division aids this home. Individual Christians also have taken prostitutes into their homes for rehabilitation.

Missionaries Recognized

Two Woman's Division missionaries, Miss Peggy Billings and Mrs. Euline Weems, have been recognized by the government for their outstanding contributions in social service.

Despite difficulties, criticisms and gigantic tasks facing them, missionaries in Korea are a Christ-filled group, serving faithfully as witnesses for Christ wherever opportunity exists. The church in America and the church in Korea are one in the mission to bring all to Christ.

MARGARET BILLINGSLEY, *Executive Secretary, Japan and Korea*

LATIN AMERICAN COUNTRIES

Our Mission Today in Latin America

THOSE who read this report might quite naturally assume that since it is written as part of a report of the Department of Work in Foreign Fields, the "our" in the title refers to the Woman's Division of Christian Service or to the Methodist Board of Missions. This is true in part, but it must be realized that "our" mission can never be separated from the mission of the church in the place where it is found. Because of this, conferences and consultations held in various parts of the world in recent months have been very important occasions for us.

The Latin American Consultation on the Life and Mission of The Methodist Church

The most significant event for The Methodist Church in the Latin American world during the past year was the Consultation on the Life and Mission of The Methodist Church, when delegates from various points of the world met in Buenos Aires, February 23-March 5, 1962. Among those attending were 8 bishops, 74 representatives from the 10 Latin American countries where The Methodist Church is found, 11 representatives of the Board of Missions, 11 from Methodist churches in Asia and Africa, and some 20 other observers and advisers, including several from other denominations and ecumenical agencies.

In many ways, this was an historic occasion. It was the first time that a representative group of Methodists from the autonomous churches in Mexico and Brazil and from the Cuban Annual Conference had come together with representatives of the Latin American Central Conference. It was the first time that such a group of Methodists from Asia and Africa had visited the Latin American countries. (Their presence caused much comment wherever they went!) It was the first time that so many North American bishops and mission board representatives had gathered in a Latin American city.

As the days progressed, each group made its own contribution. The testimony of the Cuban delegation to the live church which is meeting the crisis in their country with renewed vigor and creative dedication; the recurring call of the Mexicans to Bible study, prayer and evangelism; the enthusiastic self-confidence of the Brazilians; the sophisticated intellectualism of the River Plate area; the growing self-awareness of the church in the Pacific Coast countries, all showed evident difference in the stages of development of The Methodist Church in the various countries. They served also to enrich discussions and fellowship.

The program had been planned by a committee of representatives of The Methodist Church in the ten Latin American countries. They were not unmindful of the social, economic and political revolution taking place in these countries and planned that the first three days should be dedicated to a study of the rapidly changing conditions there. Eight representatives from The Methodist Church in Cuba gave remarkable reality to the picture, and the visit of some of the Cuban delegation to other countries following the consultation made the church in those countries aware of the revolutionary forces in the various countries and of the immediate need for the church to change its program in the light of this situation.

It was recognized that in many ways South America is an underdeveloped continent. In spite

of great natural wealth and rapidly growing cities with expanding industries and commerce, the average per capita income for Latin American countries was reported as $280 in 1961 (as little as $65 in some countries), compared with $2,700 in the United States. Forty-three per cent illiteracy for the continent as a whole (up to 90 per cent in some countries) is part of both the cause and effect of this underdeveloped state. It is estimated that 80 per cent of Latin America's 200,000,000 people live in dwellings which do not meet minimum standards of habitability. And all this may become worse because of the rapid population growth, estimated at 29 per cent growth expected in this decade compared with 19 per cent in Russia, 13 per cent in the United States and 8 per cent in Western Europe.

Dissatisfaction with this state of affairs has been evident in recent months in many Latin American countries. A majority of Argentina's working population voted for a return of the Peronist regime which promised them work and food and upper-class privileges in contrast to the austerity program which the present government has been trying to maintain in an attempt to develop the country's economic possibilities.

In Brazil, bread lines, student strikes and demonstrations, the abdication of the president and the limiting of the powers of the vice-president who took his place, all reflect this spirit of dissatisfaction and unrest. These are but examples of the revolutionary spirit in every country.

Consultation members looked at these factors in the life of the Latin American countries and then looked at themselves as Methodist and Protestants. Protestants are an almost insignificant minority in these countries (perhaps 5 per cent of the total population) and within the Protestant family, the Methodist group is but a small part, representing not more than 3 or 4 per cent of the Protestant group in any one country.

Reference was made on various occasions to the fact that the Methodist is a "bourgeois" church. This is not too surprising since the ethical emphasis of Protestantism on thrift, education and hard work naturally leads toward a "middle-class" church. It was recognized also that the church in many instances has looked *in on itself* rather than *out on the community* in which it lives and has been anxious to preserve its own spiritual life through worship and nurture of itself rather than being concerned with the revolutionary problems facing the people it should serve.

Consultation Declaration

Recognizing this, the delegates said in part in the "Declaration of the Methodist Churches of Latin America," sent out to Methodists of the area:

1. That The Methodist Church, as part of the Body of Christ, has been called to be a community of worship, of evangelism and testimony in our America, a mission which has been accomplished only in a small part. For this cause, we are profoundly repentant.

2. That the present crisis which we are living constitutes a real challenge to our church, to revise with humility, honesty and courage its traditions, its teachings, its preaching, its way of life.

3. That we long to see a renewal in our church, beginning with a vital contact with the Sacred Scriptures and a rediscovery of the Wesleyan tradition of "class meetings," or small disciplined and creative groups that might constitute true centers of spiritual power and new vision.

4. That the church must intensify its work of the production and distribution of evangelical literature.

5. That the necessity has increased for an ordained and lay ministry which may move into the life of our contemporary society with the redeeming Word of Christ.

6. That the Latin American Church must stimulate the creative talent of its members in all areas of art, church architecture, liturgy, hymnology and other areas of our culture, as expressions of its faith and of the profound meaning of the incarnation of our Lord Jesus Christ.

7. That our church has a special ecumenical vocation.

8. That there is cause for true gratitude to God as we enter a new period in the relationship between the Board of Missions and our churches which should be characterized by: a growing honesty, mutual comprehension and equality; greater autonomy in the decisions and actions of our annual conferences; and flexibility and mobility of personnel and funds.

Let us look at what this "Declaration" means for the Woman's Division of Christian Service and for the institutions and work and missionaries to whom it is related.

A Need to Revise Traditions, Teaching, Preaching, and Way of Life

This is no theory to be talked about and delegated to the indefinite future. It is a need of which all must be aware. Those in Cuba are probably most aware of it. The experiment conducted in the Province of Oriente is worth mentioning here:

In December, 1961, Cuban leaders undertook an unusual project of evangelization. Wanting to fulfill Christ's command to preach the gospel to every creature, they called upon their youth to work as *"Sowers of the Word."*

The "Sowers'" equipment included hammock or cot, cooking and eating utensils, and Christian literature. The church assumed responsibility for traveling costs. Each volunteer received his food and five dollars a week for personal expenses.

After a short training course given by local pastors, the workers went out two by two to visit in the homes of small towns and remote rural areas. As tokens of Christian love, they gave to each home a copy of the *Gospel of John*, Laubach's *Story of Jesus*, and one religious pamphlet.

Personal conversations stimulated interest in reading. For the first time many Cubans heard words of consolation and hope. Prayers were offered for those who were sick or in other special need.

After a full day of visitation, the "Sowers" held evening services. Most of these young people had never preached before, but their simple sincere testimonies proved effective sermons. Some services were held in parks, with as many as 300 in attendance. Others were held in homes and churches. Bibles and religious literature were available to everyone.

Institutions, too, must meet this challenge. Many have tried to move out to meet the needs of the community around them, but have not always had the creative leadership to do this. Often the community service which has been a part of the secular life of the school is related to the religious program and the desire to share with others its testimony of faith and Christian purpose. Witness given through this type of service does not go unnoticed in the community. An indication of this comes from *Colegio Americano* in Porto Alegre, Brazil.

Mary Helen Clark, the school principal, has written:

"One of the high points of the celebration of the Independence of Brazil each year is the school parade when schools of all categories carrying the national flag march before the governor and other authorities. The Drum Corps of *Colegio Americano* leads out the School for the Blind. Weeks before the parade the students of that school begin to send messages asking when the drummer girls of the *Americano* are coming to practice the march with them. As the *Americano* girls in their uniform of blue blouses and white skirts play the drums, the students of the School for the Blind march with amazing security. This year someone said to me, 'I did not go to Sunday School, but when I saw the *Americano* girls helping the blind students I received a very important lesson.' Another said, 'Tears came to my eyes when I saw the *Americano* girls marching with the School for the Blind, giving them so much pleasure and a security that they too are a part of the nation.' "

Another opportunity for revising traditions and helping young people find a Christian "way of life" is through student centers. Fifty thousand dollars of the 1961 Week of Prayer offering will be used to help university student centers in two university cities in Argentina. One of these, in the city of Tucuman, now has a program of activities and property on which to build; they are hoping to be able to construct an adequate edifice soon. Four student homes for girls started with funds from the Woman's Division in other cities in Argentina provide facilities for girls studying in primary, secondary and normal schools. This year there are a total of 48 girls living in these homes; many with scholarships given by Argentina Methodist women.

Renewal of the Church

The suggestion was made that a rediscovery of the Wesleyan tradition of "class meetings," or small disciplined and creative groups, might pro-

duce a renewal in the church. This has implications for our work, for we know that often women will be at the heart of these groups.

The Woman's Division has helped make it possible for Methodist women of Chile to prepare for this. The national president of the Methodist Woman's Federation of Chile reports on a visit to many Societies in the northern part of the country:

"Flying over the country of Chile, which is a long, narrow strip of land like a serpent eternally immobilized, I arrived at the northernmost Chilean port, *Arica*, where Methodist women were working hard preparing for the next district convention which will meet here. The daily paper *Concordia*, an important newspaper of the port, has opened its pages to our Woman's Society and asked for collaboration.

"In *Iquique*, two very active Woman's Societies and leaders work with great dedication. There we had an Institute for Women based on classes and discussion of the theme 'Love and Respect in the Family,' which was very successful. Then for two days, we continued with Bible studies and demonstrations of practical ideas for the home with meetings at night for all the church congregation.

"Accompanied by the dynamic vice-president of the district, Mrs. Alicia de Gutierrez, we went to the city of the famous copper mines, *Chuquicamata*. After traveling hours and hours over the desolate, nitrate pampa—at times marching before our eyes was an endless chain of mountains—we arrived just after midnight. We could see that we had arrived in an enchanting little village with lovely homes and buildings but not so lovely as to climate because of the intense cold and altitude.

"However, the Christian fellowship with the 27 active members of the Society here made us forget our weariness and the long trip we had just had. This Society shows a great deal of interest in studying missionary textbooks and knowing more about the work which is being carried on in other countries.

"We visited new housing development areas for low-income families in *Antofagasta*, where with a cry of hope they call for help from our churches and women's groups. Because of this open field, our women of this area are very preoccupied with evangelization.

"In *La Serena*, with its lovely mansions, beautiful buildings, streets and schools—perhaps the best in Chile, all in colonial style—I was received with great joy because of their desire for more help. We conducted an institute and preaching services with a call for dedication of lives in His service at the altar. We were very agreeably surprised when among those who came forward was a young woman who is a psychology professor in the Teachers' College in La Serena. She indicated her desire to dedicate her life and talents to the church.

"In this church, I learned to arise at 6 a.m. to pray with the pastor and I believe that this is one of the secrets of victorious living!"

The church of Saint Paul (so named because of its sense of missions) in the city of Montevideo illustrates the power of a small group within the church. Inspired by the enthusiasm of a deaconess and a young missionary, a Christian fellowship was formed with church members and "believers" related to Crandon Institute. The church itself, now fully organized, has not lost its missionary spirit as it witnesses to its faith and its concern for the community.

Up to the present, the church has been housed in one of the Crandon classrooms but will soon find a temporary home in the new chapel of the school which has been under construction for the past year. The chapel, of course, will also serve the school, providing an atmosphere for worship for small groups. It will also give testimony to the community that the worship of God must be an integral part of the educational process if it is really to serve the whole man.

The Production and Distribution of Evangelical Literature

The momentum gained by this area of endeavor in the last two or three years must be maintained and increased if the needs of the Latin American area are to be met. An exciting innovation in this field has been the establishment of the *Alfalit Center* in Costa Rica. The name comes from the combination of the words *alfabetizacion* and *literatura*, literacy and literature. Professor and Mrs. Justo Gonzalez and Miss Eulalia Cook began the work in Costa Rica in 1961, after leaving Cuba

where they had begun a similar program. Primers designed to meet the local needs have been published and are now being widely used. The small booklets in large print and simple vocabulary, so successful in Cuba, are being printed in editions of 10,000 and distributed to the Central American countries.

Professor and Mrs. Gonzalez, whose support comes jointly from the Woman's Division of Christian Service and the Division of World Missions, are well prepared and deeply committed to literacy as evangelism. Already they have won a remarkable degree of cooperation from groups not usually cordial to the ecumenical movement, and it is hoped that a more cooperative program may be planned, to include all the evangelicals in Latin American countries.

It is proposed that a literacy center be established in Costa Rica as a base for work in the Caribbean and some of the countries of South America. The center would demonstrate literacy methods, train literacy workers, provide competent counsel for programs of the churches, help organize interdenominational committees in each country, give guidance on the making or revising of primers and other materials adapted to the national programs, and prepare and publish easy reading materials, including the *Story of Jesus*.

Literature distribution is of great concern because of the increasing stocks of Christian literature published but not sold. A proposal was brought into the consultation in Buenos Aires for establishing national or regional distributors to develop local sales to religious and secular bookstores, to churches and direct sales. The Woman's Division will help promote this program through use of part of the fund from the 1961 Week of Prayer offering. The first money has already gone to Argentina to help meet the budget of the first regional distributor for the first year.

We cooperate with CAVE (audio-visual center) in Brazil as it prepares radio programs and audio-visual materials and contribute through RAVEMCCO (the Committee on Audio-visual Aids and Radio of the Division of Foreign Missions of the National Council of Churches in the USA) to radio and audio-visual programs in other countries. Much is still to be done in this field. A very effective Protestant radio program has been conducted by Miss Violeta Cavallero in Montevideo, Uruguay. Miss Cavallero's Sunday morning meditations have reached an extensive audience in all parts of the country, as they have been transmitted over one of the most powerful secular radio stations in Uruguay.

The Ordained and Lay Ministry

The first Latin American woman to enter into full membership of an annual conference of the Latin America area was ordained in January, 1962 in Uruguay, and several young women are presently in theological seminaries training for the ordained ministry, but women probably will continue to find their vocation largely in the lay ministry rather than as ordained ministers of the gospel. An example of such a young woman is Maria Madalena de Freitas, who writes:

"I am a teacher at the Rural Evangelical Institute at Itapina, Brazil. I count it a real privilege to work here and have a part in the guidance and development of the young people who work and study here.

"The months I spent here were a turning point in my life so I know firsthand the importance of the Rural Institute as a school and as a Christian community in the lives of our students. I am not from a Christian family, and they were not greatly in sympathy with my plans since I felt called to some specific church service. Completing the course here, I went to study at the Instituto Metodista in Sao Paulo. There I prepared myself both spiritually and intellectually for a church-related vocation. In January, I plan to enter the Deaconess Order, thus dedicating my life to His service. Perhaps I will be able to return to my beloved Rural Institute for another year. In addition to teaching the third and fourth grades of the primary (which is interesting in that the average age of pupils is 21) I also teach the first year church school class and direct the church choir."

Dr. Jose Miguez Bonino, President of Union Theological Seminary in Buenos Aires, reports that in 1962 the seminary had the largest group of students in its history with a net total of 92, 40 of them women. Two Presbyterian girls from the U.S.A. are among the students. Besides students from the cooperating churches, there are also two Pentecostal boys from Chile with scholarships from the World Council of Churches.

The Deaconess Training School in Mexico reported to the General Conference of the Mexican Methodist Church in September, 1962, that during the past 4 years there have been enrolled in the school a total of 62 deaconess candidates, 9 students in the one-year program, and 47 students in the short course enrolled in the school. New courses in various fields have been added to give a practical as well as a theoretical program of studies.

Another venture in the better preparation of lay workers was the Second Conference of Evangelical Teachers in Rosario, Argentina, during the winter vacation in July.

Stimulating Creative Talent

For the first time this year, a School of Sacred Music is operating with a full program at the seminary in Buenos Aires, with 30 students enrolled. The purpose of the school, as stated clearly in the material prepared to announce its formation, is "to prepare with maximum efficiency those who feel that their vocation is to give all or a part of their time to the service of God, the church and their fellow man through the ministry of music."

The School of Sacred Music at Bennett College in Rio de Janeiro continues its program. Miss Marcia Damasceno, a Crusade Scholar in 1961-62, has returned to be a member of the faculty.

The Evangelical Hymnal, which has been in process for many years and for which most of the Protestant denominations in the Spanish-speaking countries have been waiting, is in the final stages of printing and binding and should be in circulation soon. It will include many new hymns written by and for Latin Americans, as well as old favorites which have been a part of the worship of many Christian communities around the world.

Our Ecumenical Vocation

Much of our work in the past has been done in cooperation with other denominations, especially programs of literature, broadcasting and audio-visual programs, Christian education curriculum, and the training of the ministry, especially through Union Theological Seminary in Buenos Aires.

A new practical venture in cooperation was initiated in January, 1962 when the Peruvian Annual Conference appointed Miss Ella Greve to work with the Chinese colony in Lima to organize their school. Miss Greve writes:

"This is a new step for our church and we pray that it will be the means of establishing a school with a Christian education for the Chinese children and a help in organizing a Chinese Protestant church in Lima. There are 30,000 or more Chinese in Peru. The school was built and is maintained by the Chinese community and has 180 children this year in the grade school.

"Two of the Spanish teachers are graduates of Callao High School. The secretary of the school is a girl from Lima High School. Three of the Chinese teachers belong to the Christian group. We are all working together with a good spirit. I am really working with Chinese, Spanish, Canadian and British cultures, plus my own."

Relations with the Board of Missions

Consultation recommendations concerning relations between the Board of Missions and the church centered in the fact that the annual conference within the country should be the final decision-making body of the church. Several related matters are under study by the Board of Missions, concerning which representative groups from the church in the Latin American countries have been invited to make recommendations. We have asked especially that groups study ways in which the Woman's Division of the Board of Missions can best cooperate with The Methodist Church in these countries. Reports coming from these groups should be helpful in shaping not only the relations of the board with the church in the future, but also in shaping the program of the Woman's Division as it seeks to work with the church in each of these countries.

MARIAN DERBY, *Executive Secretary, Latin American Countries*

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APPLE SAUCE

SOUTHEAST ASIA and CHINA

(Burma, Malaya, Singapore, Indonesia, Sarawak, Philippines, Hong Kong, Taiwan)

The Political Scene

MANY important changes have come to Southeast Asia in the past year. The most far-reaching has been the vote that may make possible the merger of five Malaysian areas.

The five-state merger would create a federation of Malaya, Singapore Island—which is linked to Malaya by a three-quarter-mile causeway—and the northern Borneo territories of Sarawak, Brunei and British North Borneo. This would unite a population of about 9,500,000. Three of the six units are part of the Southeast Asia Episcopal Area of The Methodist Church. If this merger comes to pass it will have a profound influence on the work of The Methodist Church in that part of the world.

Earlier in the year General Ne Win of Burma took over the country for the second time. Conditions in the country were deteriorating and minority groups were wishing to form a federal system of government.

A political analysis of Burma states: "The coup was greeted with approval by most articulate Burmese. The incoming leaders were well known and respected for their integrity. . . This government, however, is not a continuation of the military Caretaker regime of 1958-60. The theme of rule has changed from 'caretaking' to revolution. . . There can be no doubt as to who rules. The military has a firm grip on political power and an unchallengeable status in Burmese society. Its leadership candidly admits that it is serving as guardian of the State."

One month after the coup the American ambassador was advised to suspend nongovernmental aid and the Ford and Asia Foundations were given six months to conclude operations. For some years the processing of missionary visas has been slow but there is no evidence at the moment that the Church with leadership within Burma and missionaries on invitation of the Church will not continue as in the past.

The interrelationship of Asian nations was never more evident than when Nehru moved into Goa. Within a week Sukarno was speaking in Indonesia with more urgency and force for the need to take West New Guinea from the Netherlands. On October 1, 1962, West New Guinea, with a population estimated at 700,000, was placed under the jurisdiction of the United Nations to be handed over to Indonesia seven months later.

Within turbulent Indonesia are strong Christian leaders whose influence is being felt. During one absence of President Sukarno from Indonesia, the acting president was Dr. Johannes Leimena, a well-known Christian and a member of the National Christian Council.

Relations between the Macapagal government in the Philippines and the United States government suffered a serious break when the house defeated a bill to authorize payment of a remaining war damage claim. This has since been restored, but such situations cause serious misunderstanding and needless embarrassment between East and West. Evangelical Christians in the Philippines, though often divided, have shown courage and strength within their own land and a missionary witness to other lands.

The sudden influx of refugees from the Peoples Republic of China into Hong Kong during the spring of 1962 caused great consternation. Tensions within the area of Hong Kong, Taiwan, and Mainland China mounted, and the rest of the world wondered how it could have happened and what

was the cause. First 1,000, then 2,000 a day, until nearly 70,000 persons poured into Hong Kong and Macao. Some 50,000 were sent back and the British in desperation erected a barbed-wire barrier at the border, for in Hong Kong, one of the most densely populated places in the world, already many thousands were sleeping on the streets.

What this really meant is difficult to say, but most have agreed that Peoples China has been under a serious economic strain. Whatever this means to the Church in China we know that Chinese Christians are going through even more severe testing. Whether or not we can better understand them and their land and can find ways of Christian fellowship depends on us as well as on them.

Education and New Nations

The place of education within the life of the church is under serious discussion. This has been spearheaded from Ceylon, where schools have been taken over by the government.

In Malaya, where an independent Islamic nation has been going on for four years, the church is continuing to build schools, which are greatly crowded. Funds for these schools come from the government and local contributions.

An exception to this is Kuantan on the east coast of Malaya, where the church is new and the provincial capital and surrounding area is experiencing rapid development. Here the Woman's Division is building a secondary school, a missionary residence, and residences for the workers. This is an example of leaving established work for the Asian church to carry on and moving out to frontiers where the Asian and American churches will share personnel and funds.

In Sarawak schools need much upgrading if they are to represent the church and train leaders for a new nation. In January, Miss Annette Constantine, an experienced elementary teacher from California, went to Sibu as an adviser for the primary school. This was in the understanding that secondary education cannot be properly improved unless education in the primary schools is of better quality.

Wesley High School in Taipei has taken in its second class, choosing 153 girls from 872 who applied. More classrooms and a multi-purpose hall are being constructed to accommodate a full high school.

Dormitories are essential in training for Christian living. A new dormitory in Kapit has been completed to serve about 40 Iban and Chinese girls, whose ages range from 6 to 17. Sandra McCaig, who is in charge, says: "Here the girls are responsible for cleaning the dormitory, for serving the meals, and for the evening worship. Plans are underway to introduce sewing, nutrition and first-aid along with regular academic work."

Along with new life within the churches of Sumatra is a real desire to establish kindergartens related to and supported by the local people. The Woman's Division has put in capital grants for buildings and is offering scholarships to train women as kindergarten teachers. This relates the church to the homes of the community.

Health, Child Care and Healing

Mary Johnston Hospital was started in Manila in 1908 by Rebecca Parish as a hospital for women and children. After the last world war it became a general hospital and has received support from both the Division of World Missions and the Woman's Division. It was the first medical work carried on by Methodist women in Southeast Asia.

Since that time, approximately 260 nurses have been graduated from the Mary Johnston School of Nursing. Many are serving in other parts of the world. In the Philippines these nurses are holding important places in the field of nursing. Five years ago the Woman's Division provided living quarters for the nurses in residence at the hospital. This year another floor was added to the School of Nursing to provide adequate living quarters and classrooms for an ever-increasing school enrollment. Much credit for the quality and reputation of this training program is due Miss Librada Javalera, director of the school.

The Woman's Division is related to centers for clinic work from Burma to the Philippines. Some of these are in social centers; some on longboats and jeeps. In Malaya is a stationary center where workers go out into ten other clinics located in more remote places.

At the time this report is being written a plan is under way for a child-care center in southern Sumatra across the Musi River from Palembang. It is estimated that in a population of more than 6,000,000 people, which is rapidly expanding, there are approximately 92 doctors. There is a great need for doctors and nurses to man these centers and train others.

Christ Hospital in Sarawak serves an increasing number of Iban and Chinese along the Rejang River. It is difficult to find well-trained Asian nurses to serve there. A training program for nurses is badly needed.

Literacy and Literature

Through the help of Doris Hess, a well-planned program of both literacy and literature is being stepped up in the eight countries where Methodists are at work in Southeast Asia. This is not a crash program, but one grounded within the life and concerns of the Asian church.

In Sarawak this will serve both Chinese and Ibans. A letter from Burr Baughman tells of the relation of the literature program to the education and nurture of the Iban church:

"In the Iban church magazine which I have been producing we have been stressing the need for stewardship. In one issue I made a point of telling the Iban preachers that we cannot very well expect the church members to give liberally to the church when we as preachers make no attempt to give our share. . .

"A few weeks later one of the preachers came around and told how this article had been discussed in a meeting of the preachers of his district. The preachers then had all decided that from then on they would give a tithe of their monthly salary to the church. . .

"That was one article, read, possibly, by two or three hundred persons. But I was able to feel that its influence will be of benefit to the church throughout this district. . .

"There are nearly 5,000 full members in the Iban section of the church. There are almost as many more who are baptized, preparatory members. We estimate the illiteracy rate at 70 per cent to 90 per cent. Here is the field for the literacy-literature programme. . .

"The task of Christian education and nurture is far too big to be handled by word-of-mouth methods. We do not have the preachers or teachers necessary. We do not have the funds and travel facilities necessary. Literacy education and literature production are another avenue for bringing as disciples to Christ a people rooted and grounded in the faith."

In Hong Kong Methodists are part of a Chinese curriculum program where Christian education material can serve Chinese churches throughout Southeast Asia.

Miss Hess says:

"Less than ten fully-trained people head Christian literature programs in Southeast Asia. Four of these are missionaries, the others are from the several countries represented. If literature development is to take place, *the primary need is for personnel trained in journalism and communications techniques.* Western qualifications for the positions are acceptable, but the editors, writers, printers and booksellers must come from Asia. They must get their training as much as possible in this region. This training must be as good, if not better, than the press, radio, TV and audio-visual personnel of the country in general. *Wherever possible, Christians should train in* schools or departments of English, national language and journalism within their *own country.* This is possible in Taiwan, Indonesia and the Philippines.

"There is still lack of equipment. This is in the form of simple production machines for countries like Sarawak and Indonesia. It is also a reference to the need for better book supplies, or stock, in centralized Methodist or interdenominational bookrooms in the region. More books are needed from Britain, America and by exchange of production items in Southeast Asia itself."

Social Work in the Church of Southeast Asia

Social work, more than any other one service, has developed in recent years as a strong arm of the church. In Malaya and Burma social centers enlist church members in volunteer work in their clinics and clubs. In Hong Kong the work moves from emergency relief projects into the rehabilitation of the person and the family and means by

which they can help themselves establish home and livelihood. In Wesley, Asbury and Epworth Villages, families who two and three years ago were refugees living on the streets, and who had no knowledge of the Christian message, are a part of transformed communities not only helping themselves but also reaching out to serve those less fortunate. One of the great problems in Hong Kong is to find enough trained people to work with these people and their situation.

The large Methodist Social Center in one of the poorest and most crowded areas of the city of Manila dedicated a new multi-purpose hall with well-equipped kindergarten and club rooms. These rooms replaced dingy, dilapidated quonset huts—relics of the war.

Broadcasting Beyond Walls

Much of the audio-visual work done in Southeast Asia is under the National Council or at least in an interdenominational committee. This brings together personnel and funds to serve all the churches.

The plan for DYCR in the Philippines is for short-wave broadcasting that will beam beyond the Iron Curtain into China and throughout Southeast Asia as far as Burma.

A studio in Hong Kong is being set up to record programs in Chinese that can reach not only those behind the curtain but also the 23 million Chinese in the *diaspora*.

In Taiwan, where there is no council and very little cooperative work, an audio-visual committee representing fifteen different groups was organized this year to promote evangelism and Christian education. A Taiwanese minister of the Presbyterian Church is being trained as director. In Hong Kong film evangelism plays an important role on the rooftops and in the community centers of the new housing areas. It is estimated that last year 150 showings were given to over 100,000 people in prisons, schools and churches in that city.

Peace Corps and Missionary Personnel

At a press conference in Kuching, Sarawak, in August, 1962, Sargent Shriver, the Peace Corps chief, said the Peace Corps would have about 5,000 men and women working in 40 countries by the end of this year. At the moment the Philippines has the largest number of corpsmen in Southeast

Asia. Twenty-five volunteers are already in Sarawak to help in agriculture, education and the building of roads. These young people are concerned for people and have strong humanitarian motivations. They are ambassadors for the American government.

It is significant that one of the countries chosen by the Peace Corps was a "Land of Decision" for The Methodist Church in 1956-60. It is significant also that education and agriculture have been two of the church's main trusts. The need for national leadership is even more urgent than we imagined as the new Malaysia comes into the picture.

This speaks to us in two main issues: first, that we were right in our concern for Sarawak, and second, that it is all the more important that the Church concern itself with the needs of the whole man. These people need education and knowledge of the technological world in which we live. But with these needs is the greatest of all, to be free from fear of evil spirits continually binding them. This is the work of the Church, and this is the great need for Christian young people who know from their own experience and are committed to share with other young people of the world the knowledge of God that can release man and prepare him to live in a new day. Southeast Asia could use tomorrow twenty new, well-trained, experienced women to meet special needs within this area.

The Church in the New Day

One of the most certain signs of the Church in Southeast Asia is the outreach of its personnel into the frontiers of its own land and the crossing over into frontiers of other nations.

Since our last report a family from the Ambong Church in the Celebes has gone to Sarawak to teach in the Theological School. A second doctor has gone from the Philippines to serve in the clinics in Malaya, and plans are under way for a deaconess and medical workers to open a center in Sumatra.

The work of home missions within these areas has shown marked increase. In each country it expresses itself in a pattern of its own special need.

In Burma there has been an effort of the Chinese church in Rangoon to reach the scattered Chinese communities north of the city. In Malaya the effort is in new housing areas in suburbia and among the Senoi tribal people who have been neglected since before the last world war. In the Philippines it has been among those who have moved out of Manila to the island of Mindoro. As expressed by one of our women: "We walked for miles; it was the only way we could travel, and then we went by cart, which was even more uncomfortable."

Women in the Life and Mission of the Church

In the seminaries and theological schools of Southeast Asia women are trained with men for the ministry of the church. The Southeast Asia Central Conference, under Bishop Hobart Amstutz, has two women district superintendents—a missionary in Sumatra and a Chinese woman in Malaya.

In the Philippines, where the Harris Memorial School trains deaconesses, this year's emphasis has been to place better-trained and more experienced deaconesses in district supervisory work, a position once held by missionaries. They are responsible for deaconess budgets and work with district superintendents and pastors of the district.

In December, 1961, the World Council of Churches named Dr. Ivy Chou, Director of the Sibu Theological School, to its Executive Committee. She is one of two women members of the committee.

From Olin Stockwell, President of Trinity College, Singapore, comes the following report:

"Of the thirty-six women graduates, thirteen have married (some to ministers), and all the rest are working in churches, in Christian schools, or are engaged in further studies.

"In Penang, 600 miles north of us in Malaya, there is another new Methodist church built under the leadership of one of our women graduates. The money, some $50,000, was raised locally."

Increasingly women of Southeast Asia are taking places of responsibility in the life of the Church. Special scholarships, including a gift from the Assembly offering, are making possible their training.

Confessionalism and the United Witness

Within Southeast Asia are eleven annual conferences related to the General Conference of The Methodist Church in the United States. Whether they remain in this relationship or become autonomous churches or united churches remains to be seen. Increasingly they are exerting the autonomy given them by the General Conference.

The World Federation of Methodist Women was the first organization to unite Methodism in a world body. In 1956 Methodists from these seven countries met for a two-day fellowship and understanding of the Church in the area. Since then no year has passed without Asia Methodist women visiting the work and attending meetings of the church in other countries.

The most recent visitation within Asia was the visit of Mrs. Napiun from Palembang, Indonesia, to Malaya. Of Mrs. Napiun's visit, a missionary said:

"Ibu Napiun has returned to us after having been a guest at the Malayan W.S.C.S. Conference. It was the most marvelous thing that ever happened to her. She has returned with more poise, more spirit and ideas galore. She is burning up to have a Society in every one of our new churches and is making immediate trips to Tandjung Karang, Djambi and Lahat for that very purpose. Couldn't believe a view of the outside world could make that much difference."

This is progress within The Methodist Church of Southeast Asia, but it is only part of the picture. This could not be a success today without a marked increase of cooperation with other churches within each country.

In Burma, the British and American Methodist Churches are exploring ways in which they can find working relationships, with the hope that eventually two small branches can become as one.

In Sarawak, where mission comity has given specific areas to denominational churches, a real move for cooperation has been made. In December, 1961 an ecumenical institute was held in which Methodists joined with representatives of the Borneo Evangelical Mission, the Borneo-Basel Self-Established Church Mission, the Salvation Army and the Anglican Church. In May, 1962 another meeting was held for the consideration and formation of an interchurch committee. This is especially pertinent as countries on the island of Borneo become part of the Federation of Malaysia.

In the midst of upheaval and revolution, the Christian Church in Southeast Asia is a small minority group, moving ahead in spite of severe handicaps. Its life is evidenced by its becoming a real church with unity and a sense of mission.

CLARA M. FRENCH, *Executive Secretary, Southeast Asia and China*

SECTION OF EDUCATION AND CULTIVATION

DORCAS HALL closed her statement in the *Twenty-second Annual Report* with these words:

". . . keeping in mind always that the supreme aim of missions, 'to make the Lord Jesus Christ known to all peoples in all lands as their divine Savior,' is basic to all undertakings of the Section of Education and Cultivation."

It is evident that staff and members of the Woman's Division have contributed in countless ways toward carrying out this aim. In addition, gratitude is felt and expressed to all members of the Woman's Society of Christian Service and Wesleyan Service Guild whose deep concern and vital interest have made possible these achievements.

Reports of some of the activities, that can be measured in figures, will be found on the pages that follow. Will you please read and study these with prayerful attention?

MRS. GLENN E. LASKEY, *Chairman, Section of Education and Cultivation*

THE Section of Education and Cultivation has as its function the interpretation of the work of the Woman's Division of Christian Service to the local Woman's Society of Christian Service and the Wesleyan Service Guild. This is done through the various lines of work by the various secretaries and field workers, as well as through meetings, schools, institutes, and seminars. The literature and audio-visual materials produced and distributed through the Section are also a part of this. Together the staff of the Section attempts to inform local women about the work through the jurisdiction, conference and district officers, and secretaries of lines of work. In turn, the reports of these people come to the Section staff and are used by them to help in carrying out the work of education and cultivation.

Leadership Development

This last year has been one of working together on plans and programs. Leadership development was of prime importance throughout the year and continues into the coming year. There were programs in nearly every school of missions and Christian service. The emphasis of the leadership is on missionary recruitment and program. The hope is that the results will prove the worth of the training.

Assembly Planning

The Assembly of the Woman's Society of Christian Service was also uppermost in the thinking of all the staff. It occupied a great deal of the time and effort of members of the Section throughout the year. The Assembly itself proved that the effort was not in vain. The number of women who attended from all parts of the country is one kind of approval. The statements of many of them on the inspiration and help they received is another kind. The staff of the Section worked hard and devotedly to do its share in working out the plans for the Assembly.

The plans for the mission study on "Our Mission Today" are being worked out cooperatively with the General Section, since this is a Board of Missions study. The regionals are scheduled for February, 1963. Much work has gone into the preliminary plans for these meetings. It is hoped that the working together of the men and women on this "Our Mission Today" program will prove educational for all in the conferences and local churches.

Loss of Dr. Engle

The staff of the Section has been saddened by the loss of Dr. J. A. Engle of the General Section of Education and Cultivation. He was a friend to all the members and interested in making the work of the Joint Section truly joint. He did all in his power to see that as many things as could be done together by the men and women were done. We miss him.

Mrs. W. B. Landrum had the privilege of working with the Woman's Society of Christian Service of Korea and with the women's groups of the United Church in Japan. They greatly appreciated her help, and she found new inspiration for her work. This is the kind of opportunity which other staff of the Section are looking forward to.

I want to express my personal appreciation for the opportunity to visit the "Rim of East Asia" and to go on around the world in the fall of 1961. It was an experience of great value to me and one that I hope will prove of value to the work of Education and Cultivation.

DORCAS HALL, *Executive Secretary*
Section of Education and Cultivation

Promotion

A RECENT article called "A Message for Mankind from Telstar" stated: "A world-wide network of television broadcasting is going to expand the circle of everyone's personal acquaintances to a world-wide range; and this is the very thing that we most need in . . . the history through which we are now passing."

Take a moment to review the purpose of the Woman's Society of Christian Service. Relate the above quote from the historian Arnold J. Toynbee to the purpose of the Woman's Society. What are the similar objectives in attaining a "world-wide range of acquaintances" and a purpose seeking to

—unite all the women of the Church

—develop and support Christian work around the world

—develop the spiritual life

—study the needs of the world

—improve civic, community and world conditions

—support work undertaken at home and abroad toward the establishment of a world Christian community.

These words, and others used as frequently by members of the Woman's Society, are related to history-in-the-making.

Membership

Each member interprets what it means to belong to the Woman's Society in her own way but in relation to the basic principles of the organization. Membership means participating in an around-the-world program of witness and service, a cause which Methodist women should support with enthusiasm and dedication.

Apparently, less than half the women members of The Methodist Church belong to the Woman's Society of Christian Service or the Wesleyan Service Guild. What image of the Woman's Society do you give women of your church and community who are not members? Membership cultivation applies both to potential members and the interest and leadership of women who have been active a long time. One answer is found in interesting, informing and inspirational programs. We take this opportunity to recall our objective of 2,000,000 members by the close of this quadrennium.

Facts, figures and trends revealed in each reporting period call for careful study. The relationship between time available for volunteer service and worth-while programs is pertinent to a study of reports in all lines of work. In the local Society real benefits may accrue when the committee on membership, the committee on program and the committee on local church activities consider such matters cooperatively.

Following are statistics for the fiscal year closing May 31, 1962:

Number of conferences	99
Number of conferences reporting	95*
Number of districts	573
Number of districts reporting	561

SOCIETIES

Number of Societies	31,128
Societies reporting	26,619
New Societies	403

Number by jurisdictions:

Northeastern	6,296
Southeastern	8,904
Central	2,099
North Central	7,120
South Central	5,046
Western	1,663

MEMBERSHIP

Number of Woman's Society members including district members	1,646,981
New members	141,501
New district members	186
Membership of Wesleyan Service Guild	131,071
Total adult membership	1,778,052

Number by jurisdictions:

Northeastern	349,869
Southeastern	373,499
Central	40,885
North Central	477,849
South Central	270,460
Western	134,419

* Figures last reported are used in summaries.

Financial Promotion

Per capita giving for the year closing May 31, 1962 was $6.70. Compared with last year, this is a slight increase. The increase is less than the cost of a loaf of bread, a quart of milk, four Cokes, five packages of chewing gum, or a Sunday newspaper. Food for thought!

Membership in any organization carries with it the acceptance of some responsibility. In the Woman's Society it is expected that a member will give "prayer, service, and an annual contribution of money to the total budget through membership offerings, pledges, or gifts." Members are encouraged to make personal pledges. The total budget of the local Society includes "pledges to missions to be directed through the regular channels of finance of the Society and also funds for local church and community activities." The portion for local church and community activities is to be administered by the local group. Methodist women are concerned about meeting needs both where they live and in far-away places.

The Woman's Division of Christian Service has work in 33 countries. The appropriation of the Woman's Division, made possible by your contributions, is approximately $10,000,000. And yet there are countless needs which cannot be met.

"The price of EVERYTHING has gone up these days" could honestly be said about the cost of supporting the work of Methodist women around the world. It is the privilege of each member to make her financial contribution as a Christian steward. Financial promotion calls for understanding the total program of the Woman's Society, financed through the budget which includes amounts sent to the district or conference treasurer, and expended locally.

As of the fiscal year beginning June 1, 1962 the cost of supporting the total program of the Woman's Division was as follows:

1 second	$ .40
1 minute	24.00
5 minutes	120.00
1 hour	1,440.00

Itineration of Field Staff

The Woman's Division of Christian Service has staff members, called "field workers," engaged exclusively in traveling in the interest of the Woman's Society of Christian Service and the Wesleyan Service Guild. These field workers are Miss Dorothy Barnette, Mrs. W. B. Landrum, Miss Maryruth Nickels and Miss Miriam Parsell. Their itineration is planned in this office in cooperation with jurisdiction and conference secretaries of promotion. We are grateful to these women for their extensive and efficient services. Every jurisdiction has had some field service during the year.

On occasion the field workers have appeared before civic and other non-church groups. Field engagements include formal and informal situations; small and large towns; small and large groups. These staff members seek to counsel and encourage members of the Society and Guild in finding the place of church women in the world mission of the church.

A new pattern of field service is emerging and that is hopeful. Some itinerations have less speaking engagements and more time for planning with groups such as an executive committee or women interested in organizing a Society; learning to assess needs and evaluate what is being accomplished; and encouraging those in small and isolated situations. Many weeks are scheduled for teaching in summer schools.

As this report is written Miss Dorothy Barnette is leaving for itineration in Hawaii, to work with conference officers and secretaries on each island and with each Society. Then she will go on to Japan and Korea to see the church at work in those countries.

To quote from one field report: "The past months are significant to me because they have taken me into various sections of the United States, some rocky, some dusty, some mountainous, some low, some rainy, some dry. This I could do nothing about. But these same months have taken me to various Societies and Guilds, some impressive, some depressive, but all challenging. Something *can* be done about . . . a Woman's Society or Guild. In people I see possibilities in untapped resources, in creative programs and committees, in enlightened and enriched womanpower."

Leadership Development

Dr. Matthew Miles says: "Leadership can be learned." Over 100 women have served on leadership teams in jurisdiction and conference summer schools. Reports and correspondence from the schools have expressed deep appreciation for those who have given weeks of leadership as part of their volunteer service to the total program of the Woman's Society.

The Woman's Division asked that leadership sessions in the 1962 summer schools deal especially with program development and needs in missionary personnel. The response to these suggestions was gratifying as conference leaders met in planning sessions. Teams of two were assigned to each school to work with conference and district leaders in developing the sessions dealing with these important phases of the Woman's Society program.

Four regional sessions were held in preparation for the jurisdiction schools. New ideas and a freshness in summer school experience resulted as leaders from more than one jurisdiction met and worked together. Sessions were held in Chicago, Illinois; Palestine, Texas; Denver, Colorado; and Washington, D. C. The Rev. Edwin F. Tewksbury served as coordinator for the sessions in Chicago, Palestine and Denver. Miss Lillian Johnson carried this responsibility in Washington.

It is not possible to report what happens in such sessions. We cannot put into statistics what happens to individuals as they try new experiences, gain confidence in doing something different, and propose new ideas for strengthening the Society.

The Committee on Leadership Development hoped that these emphases would help women gain a clearer understanding "of the oneness or unity of our purpose, with opportunity to look at the adequacy of our purpose for the times, and the individual responsibility to achieve understanding and competence; this means Christian motivation, adequate information, understanding and purpose, and a shared leadership process."

We quote from some conference summer school reports:

"The 1962 leadership development was a broadening experience and much more helpful because of the ground work laid in 1961."

"I believe the women are seeking that which will motivate them into good leadership, namely, the Holy Spirit. I feel that we have more women who are seeking to be led, therefore have the potential for good leadership."

"Discussions and materials made us more familiar with Christian vocations and the need for recruitment."

"We experienced in leadership development that planning is the basis of every good program."

"It does seem strange, but some do not think 'leadership development' applies to them personally. Some of our students were not officers, so did not see the necessity to be 'developed.' "

"I do hope the plan will not be abandoned before it is given adequate time."

A Study

In January, 1961 the Woman's Division authorized a study of the woman constituency of the local church and community, with relation to membership in the Woman's Society of Christian Service and the Wesleyan Service Guild. This study began in September, 1961 and the check lists were to be returned in January, 1962. There were 14,414 lists returned, approximately 46.3 per cent.

The check list, in the July-August, 1961 issue of THE METHODIST WOMAN, was called "Take a Look." The questions were designed to help each local Society and unit take a good look at itself. Although the compilation of the data received will benefit the Woman's Division in many ways, the real value is in the local situation. Local and conference officers have expressed appreciation for the study which encouraged them to assess their own situation. For some groups the process has led to continued evaluation. Check-list questions dealt with the size of the community, church membership, distances to travel to reach the church, women employed, and volunteer service activities.

Appreciation

Words are inadequate to express appreciation to Miss Dorcas Hall and Mrs. C. A. Meeker who have retired within recent months. Miss Hall carried many of the responsibilities which now reside in this office. Mrs. Meeker served as editor for all materials related to the office. Their words

of encouragement and counsel, sharing of experiences and loyal support have meant a great deal.

"For Life and Good"

The article referred to in the beginning of this report dealt with moral responsibility in respect to the marvelous gifts of science, saying: "We must take care to use these gifts for 'life and good.' "

This report indicates some interests and accomplishments of Methodist women as they use their gifts for 'life and good' through membership in the Woman's Society of Christian Service.

HELEN L. JOHNSON, *Secretary of Promotion*

Missionary Education

". . . this organization shall seek to enlist women, young people, and children in . . . Christian fellowship . . ."

THIS objective of the Woman's Society of Christian Service is also an objective of other boards and agencies of The Methodist Church. Therefore, we in the office of missionary education cooperate with them and those of other churches. To this end we met last fall with the Curriculum and Inter-board Committees of the Board of Education, the Committee on Missionary Education of the National Council, and United Church Women, in their ninth assembly.

". . . to study the needs of the world . . ."

We seek to stimulate such studies as will lead members of Societies and local churches into an understanding of the problems confronted by the Woman's Division and the entire church. We work alone and with others in the preparation of texts, guides and other study materials. This includes deciding on areas of study, finding authors, reading manuscripts and preparing bibliographies.

Feeling that mission studies should have a place in the curriculum of the church school and adult fellowship of the church, the secretary of missionary education meets two or three times annually with the Curriculum Committee of the Board of Education. We and this board cooperate in upholding standards for study.

". . . and support Christian work . . ."

When Christians understand the deprivations, heart hunger and hopelessness of so many millions of persons, they are impelled to share. In cooperation with other lines of work, we bring to the attention of the constituency special projects which need funds, particularly those designated to receive Gifts from Study.

Not forgetting that first-hand information from a deaconess or missionary is an effective way of informing and challenging, we endeavor both in the schools of missions and the local Societies to acquaint members personally with these women.

". . . to take part in such service activities as will strengthen the local church, improve civic, community, and world conditions . . ."

In connection with every study of the Woman's Division, definite suggestions for action following study are made. It is our hope that each brings increased concern, better understanding and more compassion for all persons, and leads members to reach out alone and in groups to those in church, community and world, seeking to supply their needs for physical sustenance, mental stimulation and spiritual enrichment.

". . . to develop the spiritual life . . ."

Through promoting the Bible hour in schools of missions; the spiritual life study in the schools; educational seminars and local Societies; the promotion of Bible reading, classic devotional books, biographies of dedicated men and women and fiction portraying characters struggling to achieve, sainthood; we seek to bring to many members and their families health, aspiration, hope and commitment.

ELIZABETH STINSON, *Secretary of Missionary Education*
MIRIAM BRATTAIN, *Assistant Secretary*

SUMMARY OF REPORTS ON MISSIONARY EDUCATION
June 1, 1961-May 31, 1962

JURISDICTION	Societies using Woman's Division *Program Book*	Reading circles	Libraries	MEMBERS IN STUDY CLASSES				Number participating in special studies	Number attending jurisdiction and conference Schools of Missions and Christian Service
				Approved study courses	Members in study classes	Classes granted jurisdiction recognition	Members in church-wide study		
Central	903	324	287	900	12,797	573	3,025	1,908	1,692
North Central	4,898	1,237	2,362	6,454	86,497	4,796	12,548	1,527	5,600
Northeastern	3,108	409	1,180	4,416	65,774	2,031	6,505	2,072	2,937
South Central	3,888	728	2,303	13,224	183,892	7,411	3,307	2,986	5,434
Southeastern	6,010	985	2,579	18,365	249,547	6,601	38,297	4,630	4,519
Western	1,154	223	747	3,097	46,971	1,325	8,259	1,619	2,082
Totals	19,961	3,906	9,458	46,456	645,478	22,737	71,941	14,742	22,264

Number attending District Educational Seminars: 94,438

Jurisdiction and Conference Schools and Institutes

Jurisdiction and Conference	Number in Attendance	Number Enrolled in Credit Classes	Number Board of Education Credits
Central Jurisdiction	170	159	154
Central Alabama	75	53	48
Central West	65	52	52
Delaware	112	106	106
East Tennessee	33	28	25
Florida	35	30	18
Georgia	46	42	25
Lexington	254	238	235
Louisiana	64	44	39
Mississippi	47	35	35
North Carolina	115	104	99
South Carolina	38	32	29
Southwest	54	49	40
Tennessee	59	46	43
Texas	105	97	94
Upper Mississippi	52	37	37
Washington	147	142	142
West Texas	97	87	85
Totals	1,562	1,379	1,306
North Central Jurisdiction	345	314	309
Central Illinois	356	337	325
Detroit:			
Albion	388	358	349
Marquette Institute	84	62	.....
East Wisconsin	214	202	200
Indiana	331	316	302
Michigan	406	386	383
Minnesota	299	283	266
North Dakota	57	79	50
North-East Ohio:			
Bethesda	104	80	72
Lakeside	547	444	403
Mt. Union	169	144	141
North Indiana	268	258	254
North Iowa	281	252	239
Northwest Indiana	272	248	241
Ohio:			
Delaware	202	192	181
Lakeside	232	212	198
Lancaster	194	176	149
Sabina	222	200	190
Rock River	393	368	366
South Dakota	152	124	120
South Iowa	334	319	311
Southern Illinois	142	135	131
West Wisconsin	103	94	93
Totals	6,095	5,583	5,273
Northeastern Jurisdiction	306	293	285
Baltimore	375	346	321
Central New York	167	161	143
Central Pennsylvania	126	121	110
Erie	126	118	115
Genesee	172	127	111
Maine	54	49	49
New England	87	85	83
New England Southern	81	75	75
New Hampshire	35	29	25
New Jersey	117	108	99
New York-New York East	262	246	242
Newark	135	126	108
Northern New York	74	69	67
Peninsula	111	100	95
Philadelphia	220	213	196
Pittsburgh	242	207	195
Troy	172	166	150
West Virginia	321	301	298
Wyoming	197	177	166
Totals	3,380	3,117	2,933
South Central Jurisdiction	385	377	371
Central Kansas	202	192	185
Central Texas	219	207	189
Kansas	215	195	182
Little Rock	191	174	153
Louisiana	342	316	145
Missouri East	317	307	303
Missouri West	288	269	268
Nebraska	364	351	330
New Mexico	193	185	180
North Arkansas	116	109	108
North Texas	476	462	429
Northwest Texas	513	495	448
Oklahoma:			
Camp Egan	191	179	178
Oklahoma City	633	540	459
Rio Grande	67	62	61
Southwest Texas	325	309	296
Texas	475	384	369
Totals	5,512	5,113	4,654
Southeastern Jurisdiction	240	230	228
Alabama-West Florida	167	161	144
Florida	475	458	449
Holston	301	293	284
Kentucky	101	91	87
Lincoln Leadership	57	52	47
Louisville	170	130	128
Memphis	346	333	303
Mississippi	211	199	191
North Alabama	298	278	262
North Carolina	380	360	324
North Georgia	400	384	339
North Mississippi	76	72	69
South Carolina	367	357	348
South Georgia	329	300	293
Tennessee	167	159	156
Virginia	496	479	466
Western North Carolina	252	243	227
Totals	4,833	4,579	4,345
Western Jurisdiction	123	116	113
Alaska Mission	50	47	44
California-Nevada I	147	140	137
II	195	189	179
Hawaii Mission	68	61	51
Idaho	122	111	109
Montana	83	75	75
Oregon	226	222	191
Pacific Northwest	253	244	222
Rocky Mountain:			
Diamond Ranch	76	67	65
Pine Crest	131	123	121
West'n Slope Instit'te	98	69	.....
S. California-Arizona I	298	259	242
II	504	486	451
Totals	2,374	2,209	2,000
Conference and Jurisdiction Schools:			
Total, 1960	22,561	20,696	19,152
Total, 1961	23,756	21,980	20,511
Number of Schools and Institutes held in 1961			113

Children's Work

TO KEEP in step with time and the fast changing world about us, the children's curriculum of The Methodist Church is getting a new look—inside and out. For two years the Board of Missions has been represented on the children's curriculum study committee by the Woman's Division secretary of children's work. It has been an exciting adventure to build a new set of Christian studies for Methodist children.

Curriculum Goals

Plans developed by the Curriculum Committee of The Methodist Church, due to go into effect in September, 1964 will introduce a new era in Christian education for children. The curriculum is being planned and developed so that children may become aware of and respond to *God* as Father, Son and Holy Spirit. Its goal is to enable children to understand who they are, to grow as sons of God in the Christian community, to live as Christian disciples, and to abide in the Christian hope. The new materials are designed to help children explore life's *big* questions and problems, acquire understandings and have experiences through which they may enter knowingly into a redemptive relationship with God.

Featured in the materials are methods to involve parents in the search for new Christian meanings and relationships with their children. The children will be kept abreast of their world and of events that interest them, and will be provided with devotional helps and interesting stories that have a worthy purpose.

Resources will be flexible enough to serve the groupings and needs of large, small or middle-sized Methodist churches.

We see the prospect of a stronger emphasis on our mission study as it is integrated into many of the resource units. We will continue the special yearly emphasis, using resource materials provided by the Committee on Missionary Education of the National Council of Churches, as well as Methodist material. As we endeavor to make the mission of the church meaningful to our children we enlist the talents of all secretaries of children's work. We seek to provide special training for these leaders that they in turn may be resources in local churches.

Regional Meetings

In the spring of 1962 conference and jurisdiction secretaries of children's work and conference directors of children's work, members of the Woman's Division Committee on Children's Work, and a few executive secretaries of conference boards of education met in five two-day regionals across the country—Chicago, Kansas City, Nashville, Salt Lake City, and Philadelphia.

Combined voices express appreciation for this excellent experience which enabled:

(1) inspiration and fellowship

(2) discovery of new relationships on all levels in all phases of work

(3) implementation of conference programs of missionary education

(4) awareness of the total church program for children

(5) realization of responsibilities to Woman's Society and conference board of education (Woman's Society and church school)

(6) understanding of background in planning curriculum materials.

All jurisdiction secretaries and members of the Division Committee on Children's Work participated in the meetings, with Miss Muriel Coltrane from the Interboard Committee on Missionary

Education and Miss Gene Maxwell, Woman's Division Secretary of Children's Work. Seventy-nine conference secretaries, twenty-five conference directors and ten resource persons attended.

"Breakthru"

The children's television series, "Breakthru," launched this year, was made possible through the Television-Radio Ministry Fund. As more and more stations across the country carry the series and communities and churches follow the recommended educational procedure children will have another excellent experience in learning and living the Christian faith.

Children's Service Fund

Where are we going with the Children's Service Fund? A special committee is studying the total giving of our children. Good stewardship is essential to complete the educational process. The total received by the Woman's Division (half of the children's total giving) for the year June 1, 1961-May 31, 1962 is $23,887.02

GENE E. MAXWELL, *Secretary of Children's Work*

Youth Work

"Shepherd of tender youth,
Guiding in love and truth,
Through devious ways;
Christ our triumphant King,
We come Thy name to sing,
Hither our children bring
To shout Thy praise."

THESE words, written by Clement of Alexandria around A.D. 200, still challenge adults seeking to help youth know themselves and know Christ as their personal Savior and Lord.

Missionary education is one aspect of the total youth program within The Methodist Church. The secretary of youth work of the Woman's Division; Miss May Titus of the Interboard Committee on Missionary Education; and Miss Emeline Crane of the Methodist Youth Fund office work together to help youth and their adult leaders participate in the world-wide mission of the church.

Jurisdiction secretaries of youth work met with other members of the Division Committee on Missionary Education of Youth in February, 1962. Since many of them were new to their assigned responsibilities, it was an opportunity to share mutual concerns and aspirations as well as to gather information and consider ways to strengthen and make more vital youth's participation in the church's mission.

Methodist Youth Fund

The Methodist Youth Fund makes possible youth's unique involvement in a program of missions, Christian education and youth work around the world. Beginning with Methodist unification, youth have through this one offering witnessed to the Christian gospel as they have helped support projects serving many and varied needs.

From June, 1961 through May, 1962 Methodist youth contributed $937,227.73 to the Fund.

A filmstrip on the stewardship of giving, entitled "Counterfeit," was released in August, having been produced by the Audio-Visual Department of the Board of Missions in cooperation with the Methodist Youth Fund office.

The Social Creed of The Methodist Church states: "We believe that every employable person so far as possible should be engaged in some vocation productive of common good. Every such

vocation should be viewed as a Christian calling by those who pursue it as well as by those who receive its benefits and our daily work should be regarded as a sphere of service to God for the advancement of his kingdom." Secretaries of youth work play a vital role in helping youth come to a Christian understanding of vocation and find means to express this through their life's work.

The International Christian Youth Exchange develops international and inter-cultural understanding and appreciation. The Methodist Church participates in this interdenominational program through which Christian high-school youth live for a year in a Christian home in another country while attending school there.

The secretary of youth work of the Woman's Division was invited to represent the Board of Missions on an exploration planning committee to propose to the interboard youth staff a plan for increasing the effectiveness of the church's ministry to and with youth. The committee began its work in September, 1961.

Highlights

The first year in any new relationship is one of mixed excitement and disappointment, challenge and frustration. The past year for the secretary of youth work has been no exception. Yet, as she reflects upon the year as a whole, the positive and rewarding aspects far outnumber the moments of discouragement. Outstanding in the panorama of the year, in addition to the above, are meetings of the Commission on Missionary Education of the National Council of Churches and meetings of the Curriculum Committee of The Methodist Church, which challenge one to be imaginative and perceptive in planning study materials; the Sixth Assembly of the Woman's Society of Christian Service, in which every effort was put forth to make the Assembly relevant to the 164 youth and students attending clinic sessions in jurisdiction schools of missions; and sharing in summer enterprises with youth and their adult leaders.

In Appreciation

This report would be incomplete without expressing the deep appreciation of the writer for the assistance and encouragement so willingly and effectively given by members of the Woman's Division and staff, other members of the Board of Missions staff, the Interboard Committee on Missionary Education staff, and the interboard youth staff. Realizing that there have been mistakes and that much growth is necessary, I thank God for the opportunity to serve in this way at this time.

HAZEL CORRELL, *Secretary of Youth Work*

Student Work

"NEEDED: More International Men" declares the title of a recent article in *The New York Times* magazine. "In a nuclear age when peace is not only desirable but essential," the article goes on, "we must find ways to decrease misunderstandings between nations. And to do this, we must develop a new international-mindedness, to move from a parochial understanding of the problems confronting mankind to a global understanding."

This is no new idea to secretaries of student work. The first stated goal of our work is "to develop world-minded Christian students." During the past year the Woman's Society has continued to work in this endeavor in a number of effective ways. From across the nation have come reports of the renewed efforts of Methodist women to help make possible opportunities for students to develop as internationally-minded Christians.

There has been continued strong support to help students attend conferences, seminars, summer service projects which will widen their perspective. There has been special interest in working

for an effective Christian ministry among international students. There has been a real effort to keep informed and share information with students about opportunities for service in missions frontiers at home and abroad. There has been special concern about the ministry to Negro students, and the need for encouragement of full and active participation of Negro students in all aspects of the life of the church. During the past year certain events highlighted these efforts to help develop this new international-mindedness among students, and in so doing secretaries of student work frequently found opportunities for developing a new international-mindedness themselves.

7th National Methodist Student Movement Conference

About 20 secretaries of student work joined in serious exploration of the conference theme, "Covenant for New Creation," along with 3,100 student delegates and campus staff at the University of Illinois in August, 1961.

They talked with students from many parts of the world, participated in the arts festival, worshiped, sang, discussed and listened. These secretaries, including every jurisdiction secretary and several members of the Woman's Division Committee on Student Work, attended a seminar arranged especially for them. Led by the Reverend Richard Thomas, Wesley Foundation Director at Princeton University, the seminar met daily to consider effective ways of working together among students. Scholarship aid from the Woman's Division helped make possible the participation of 80 international students and students of American minority groups in the conference.

Methodist Students and Angola

The Methodist Student Movement expressed its concern about the Angola situation in a number of ways. Many students participated in student demonstrations. Wires and letters were sent to appropriate government officials. Committees were formed to study the situation in Angola and other colonies in Africa. Several articles related to the Angola situation were published in *motive*. Many campuses invited speakers informed on the situation and arranged showings of the NBC "White Paper on Angola." Funds were raised to help alleviate suffering of refugees and provide aid for the education of Portuguese African students.

Christian Citizenship Seminar for Students

"Conservative Nation in a Revolutionary World" was the theme of the Methodist Student Movement's thirteenth annual Citizenship Seminar held February 11-17, 1962 in New York and Washington. Chairman of the seminar was Miss Rebecca Owen, National MSM Council member and a student at Union Theological Seminary. Seminar coordinator was Dr. Paul Ramsey, Chairman of the Department of Religion, Princeton University. Chaplain was Mr. Allan Burry, Wesley Foundation Director at the University of Miami, Florida. The seminar was administered through the Offices of Student Work. Each state or similar area MSM council recommended delegates. Sixty-seven students were selected, including seven students from other lands and a fraternal delegate from the YWCA. The character of the seminar was strongly international and interracial both as to participants and leadership.

6th Assembly of the Woman's Society of Christian Service

One hundred sixty-five youth and students attended the Assembly in Atlantic City as full participants. Special plans were made to provide opportunity for them to discuss issues with speakers, missionaries and deaconesses. Woman's Society secretaries of student work assisted as hostesses. There were numerous expressions from the young people that the experience widened their horizons and deepened their understanding of the task of the Church in the world.

Christian Ministry among International Students

"The friendly invasion continues!" So begins a report on foreign students in Germany. In the United States, too, the steadily growing number of students from all parts of the world (now more

than 65,000) continues to challenge the Church. Through the Committee on Christian Work Among International Students of the National Student Christian Federation, the Woman's Division continues to share in the support of full-time or part-time ecumenical specialized ministries at seven universities where there is a large concentration of foreign students.

The committee has published *Resource and Reflection*, a binder of special papers to aid individuals and committees in their work among students from other countries. Over 150 students were given emergency summer aid by helping them to find jobs, and providing funds to students who were in immediate need of food and/or lodging.

It is reported that the U. S. State Department anticipated that the number of foreign students studying in the U. S. will increase to over 100,000 before the end of 1965. Approximately half of those currently here are Christians. A number of these, though not Christian, have received their education in Christian mission schools. The Christian community in the United States has a special opportunity and an enormous challenge in receiving from and witnessing to these students. The Woman's Division Committee on Student Work has requested that serious study be undertaken in the development of a unified national strategy by The Methodist Church.

National MSM Projects

A number of other projects administered by the Offices of Student Work helped to strengthen the development of world-minded Christian students. Outstanding among them were:

Voluntary Service Projects. One hundred eight Methodist students participated in travel-study seminars and workcamps in the United States and overseas during the summer of 1961.

Year of Study Abroad. Nine students spent the year 1961-62 studying in India, the Philippines, Japan and Mexico in a program carried out through these offices.

RUTH M. HARRIS, *Director of Student Work*

CAMPUS VISITATION

"A BOON TO MISSIONS," wrote one student describing the visit to her campus of a special-term missionary. "To talk informally with such a person who has been serving on a mission frontier is unequalled in making the whole prospect seem *real.*"

This personal confrontation is essential to the task of missionary education and recruitment. Through informal conversation, the student has the opportunity to raise serious questions and to reach his own convictions concerning the Church's mission in today's world, and his own involvement in it.

Ten persons on the travel staff this year visited 235 campuses in 31 states and the District of Columbia. Personal interviews were held with more than 1,400 students.

Ivan Dornon, a missionary on furlough from Japan, visited 26 campuses during the fall in Ohio, Massachusetts, Connecticut, and New Jersey. Ivan holds a B.A. from Baldwin-Wallace College and a B.D. from Yale Divinity School. He is director of the Student Christian Center at Sendai University.

Premala Edwards, a Fulbright Scholar from Jabalpur, India, visited 28 campuses during the fall and winter in Alabama, Illinois, Indiana, and Missouri. These visits were team visits with Barbara Leonard and Betty Ruth Goode. Premala holds a B.S. from Isabella Thoburn College and an M.A. from New York University.

Betty Ruth Goode, a deaconess, visited 37 campuses during the fall and spring in Illinois, Indiana, Kentucky, Missouri, Tennessee, and West Virginia. Betty Ruth, who has served in community centers in social group work, has an A.B. from Florida State University and an M.A. from the University of Pittsburgh School of Social Work.

Barbara Leonard, a special-term missionary from the Philippines, visited 72 campuses during the fall and spring in Alabama, Illinois, Kansas, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, and Virginia. Bobbie holds an A.B. from Pfeiffer College in Christian education.

Sandra McCaig, a special-term missionary from

Sarawak, visited 55 campuses in the District of Columbia, Delaware, Maine, Maryland, New Hampshire, New Jersey, New Mexico, New York, Oklahoma, Pennsylvania, Texas, Vermont, and Virginia. Sandra's A.B. from Nebraska Wesleyan is in physics and music.

Rose Thomas, a special-term missionary from Angola, teaming with Sandra McCaig, visited 26 campuses during the fall in the District of Columbia, Delaware, Maryland, New Jersey, New York, and Pennsylvania. Rose, who holds an A.B. from Virginia Union University, has studied in the Graduate School of the University of Cincinnati.

Raymond Valenzuela, of Chile, visited three campuses in Illinois and Indiana. Dr. Valenzuela received his A.B. from the College of Emporia, his B.D. from Drew Theological Seminary, and his Ph.D. from Drew University in the area of Spanish-American philosophy. Founder of the Student Christian Movement in Chile, Dr. Valenzuela served as its general secretary for eight years and is now the director of the student center at the University of Concepcion.

Philip Wilson, a special-term missionary from Malaya, visited 21 campuses during the fall in Illinois, Michigan, and Wisconsin. Phil holds an A.B. from the University of Pittsburgh and studied in the Graduate Department of Political Science at the University of Illinois.

Doris Wilson, a special-term missionary from Malaya, visited 14 Negro campuses in Arkansas, Alabama, Georgia, District of Columbia, Louisiana, North Carolina, and South Carolina. Teaming with Sandra McCaig, she visited 11 campuses in Oklahoma. She holds a B.S. from Philander Smith College and a Master's from Cornell University.

Fred Brancel, one of the missionaries who was deported from Angola, visited seven campuses in Michigan, Ohio, and Wisconsin. Fred is a B.S. from the University of Wisconsin.

Missionary Personnel

RECRUITING has been very much in the news lately, both on the national and local levels.

Jesus, too, was a recruiter, and was most efficient at his task. Through the centuries he has called men for his kingdom. As we try to answer the question "What is our mission today?" we are aware that our needs as a church in the area of recruitment are very great. We need to find better ways to help create a climate in our local churches to challenge young people in choosing a Christian vocation.

When God receives all talents in the performance of his purposes for world redemption, then our generation will see a spiritual revolution which we never believed possible.

MRS. CHARLES L. COOPER, *Chairman*

IN SPITE of world-wide tension, Methodist missionaries are working in all parts of the world and new missionaries are coming forward to join them. This year 40 missionaries and deaconesses and 47 special-term missionaries (overseas 3's and U.S.-2's) have been accepted for service by the Joint Committee on Missionary Personnel. Thirteen young women commissioned by Bishop Richard Raines at the Sixth Assembly of the Woman's Society of Christian Service in Atlantic City, New Jersey, and six at Buck Hill Falls, Pennsylvania, in January.

Emphasis on "P.Q.W."

Professionally Qualified Women have been given special emphasis in recruitment this year. Vivian Otto of Saginaw, Michigan, and Southern Rhodesia was loaned by the Department of Work in Foreign Fields and during the spring traveled throughout the Northeastern Jurisdiction to interview, inform and enlist the help of church leaders.

Stony Point

Twenty-four Methodist missionaries have been in training this year at the interdenominational Missionary Orientation Center, Stony Point, New York, where emphasis is placed on understanding the Christian gospel, the biblical basis of mission, the revolutionary nature of today's world and the missionary's responsibility to become involved in some of its problems. In April, Paul Yount was called from the Office of Missionary Personnel to become acting director of the Missionary Orientation Center.

The Assembly (Youth and Students)

One hundred sixty-five youth and student delegates attended the Sixth Assembly. A missionary personnel booth enabled persons interested in exploring possibilities of missionary and deaconess service to be interviewed. A conversation group was set up for youth and students on the special-term program.

Recruitment: A Church-wide Emphasis

The mandate of General Conference to make recruitment and vocation concerns of the total church during this quadrennium has been implemented this year in a variety of ways. Six regional seminars on vocation were set up by the Interboard Committee on Christian Vocations. Conference and jurisdiction secretaries of missionary personnel were given additional guidance and training.

Recruitment was a major focus in each of the four regional seminars on leadership development planned by the Woman's Division in preparation for a similar emphasis in all summer schools of missions. A study of the biblical foundation of recruitment, *The Bible and God's Call,* was introduced and used in seminars and summer schools.

New Literature

We are continuing to develop literature that will communicate with youth, students and the professionally qualified woman. New this year is *The Church in the World* (used at the Assembly) and a series prepared by Vivian Otto for the professionally qualified woman, entitled *Answering a Call* and *Opportunities Overseas.*

Weekend Conversations on Missions

These have been held in Ohio, Michigan, Massachusetts, Missouri, Kansas, North Carolina, Pennsylvania and Oklahoma. More are being planned for Texas, California, Oregon, and perhaps Colorado under the sponsorship of the Commission on World Mission of the National Student Christian Federation. Here students, staff and missionaries dig in on questions concerning missions, the role of the missionary today, what it means to be the people of God in today's world, and how we can be involved in mission *now,* where we are.

Church Facing Critical Times

In many countries work is becoming more demanding and in most areas pressures are increasing. The best people of our church must be selected to go to the churches of other countries and for jobs in the United States. Standards are high and training must be thorough; Christian experience and missionary commitment must be deep and genuine. There must be knowledge of what is happening in the world today and an understanding of the relevance of the gospel to major world problems.

Allene M. Ford,
J. Marguerite Twinem,
Secretaries of Missionary Personnel

Jane C. Stentz,
Associate Secretary of Missionary Personnel

Wesleyan Service Guild

FACTS and figures make a report. Through the reports of secretaries of Wesleyan Service Guilds, we become aware of the devotion of many employed women as they witness to their Christian faith in a busy, complex world. The warmth of fellowship with those of like interests and the joy of participating in the work and program of the Guild, however, cannot be put into summaries.

How, then, shall we interpret these reports? The privilege of interpretation is yours. Your measure is Christian concern for the needs of the world, beginning in your unit. As Christians we give our prayers, our service and our gifts in fellowship one with another.

". . . we will devote ourselves to prayer . . ." (Acts 6:4), "rendering service with a good will as to the Lord . . ." (Eph. 6:7), and "offering . . . gifts at the altar . . ." (Matt. 5:23).

Jesus said, "If you continue in my word, you are truly my disciples . . ." (John 8:31).

MRS. HAROLD M. BAKER, *Chairman, Committee of the Wesleyan Service Guild*

HOW can the woman whose life revolves around the fact of full-time employment make her best contribution as a Christian? How can she get the spiritual resources needed in the midst of tensions arising day after day in her job? How can she witness as a Christian in her daily work? How can she maintain the spiritual stamina to live according to her Christian principles, when many with whom she works have morals and ethics completely foreign and unsympathetic to hers?

The Wesleyan Service Guild seeks answers to these questions. Each local group ultimately must do its own searching and find its own ways. District, conference, jurisdiction and Woman's Division officers and committees offer guidance, through district meetings, conference and jurisdiction weekends, committee meetings, coaching conferences and clinics in Schools of Missions and Christian Service.

Committee Activities

The Woman's Division Committee of the Wesleyan Service Guild strives each year at its annual meeting to find ways to guide. Last year committee members began long before the meeting to make ready. Each member read at least one book from the following list before coming to the meeting:

Spiritual Renewal Through Personal Groups, John L. Casteel; *New Life in the Church,* Robert A. Raines; *Understanding Ourselves as Adults,* Paul B. Maves; *Education for Mission,* Alan Ranck; *Call for New Churches,* B. P. Murphy; *God's Mission and Ours,* Eugene Smith; *New Understanding of Leadership,* Ross and Hendry.

As they read, the following questions were before them: "How can we help the local Guild unit fulfill the purpose of the Wesleyan Service Guild through its program and activities?" Mlle. Suzanne de Dietrich has said we must "build a nucleus of people who know where they stand." How can we best do this through the Wesleyan Service Guild?

The committee's working papers included also these statements generally used to describe the function of the Guild:

Guild Functions

(1) The Wesleyan Service Guild should help the employed woman participate to the fullest possible extent in the program of the Woman's Division.

(2) The Guild should help involve the employed woman of the church in the mission of the church. The Guild might have to develop a climate wherein the employed woman has the opportunity to participate fully in the local church and truly be a part of its fellowship.

(3) The Guild should provide the employed woman with the opportunity to develop, as a member of the Christian fellowship, within the supportive climate of those who can communicate with each other because of common understanding.

(4) The Guild should help the employed woman develop world concern and find ways of expressing it, both within the limitations of being employed and in the fullness of an employed woman's opportunities.

(5) The Guild should give the employed woman a place to test her ideas, her abilities, and her concerns with others whose lives revolve about the fact that they are gainfully employed.

(6) The Guild should be urged to be continually aware of its purpose, so that it examines everything it does in reference to its function. It should face its responsibility in relation to its clearest concept of God's purpose for the world.

(7) The Guild should be the core group aware of the employed woman—of all issues pertinent to her, and all opportunities available to her.

(8) The Guild should be a field for development and recruitment of personnel for church-related vocations.

Specially invited resource persons at the meeting of the committee were the Rev. Edwin Tewksbury of the staff of the General Board of Education and Miss Elma Greenwood, of the staff of the Division of Christian Life and Work of the National Council of Churches.

Committee Recommendations

The recommendations below went from this committee to local Guild groups for their guidance during the year:

Spiritual Life

(1) *Prayer Calendar*—Believing in the strengthening power of intercessory prayer, we recommend the increased use of the *Prayer Calendar* for individual worship and at meetings of Guild units.

(2) *Circulating Library-Reading Circles*—We urge the promotion of a spiritual life circulating library and/or reading circle, each member buying a book and circulating it.

(3) *"Searching Groups"*—We suggest that Guilds can be more effective by creating "Searching Groups" through which members may find spiritual renewal. Groups might use books from the circulating library as background material.

(4) *Retreats*—We suggest that conference, district and local chairmen of spiritual life consider seriously a retreat for their group, using approved leadership.

(5) *Week of Prayer and Self-Denial*—We recommend that Guild members cooperate where possible with the planning committee of the Week of Prayer and Self-Denial, so that there will be greater Guild participation.

(6) *World Day of Prayer*—Whenever possible Guild members should give full cooperation and support to the World Day of Prayer.

(7) *Worship Services*—Through the program committee, local chairmen of spiritual life should make an effort to provide education toward effective worship. Effective worship services set the tone of the entire Guild program.

Missionary Education

We recommend that in planning local Guild programs consideration be given not only to the *Program Book* and the approved studies, but also to spiritual needs of members of the group and to strategic opportunity which may face the church.

Christian Social Relations

We recommend that members of the Wesleyan Service Guild:

(1) Continue to plan and hold seminars on some phase of "The Family in a World of Rapid Social Change."

(2) Familiarize themselves with the policies of the major reactionary groups, and promote a positive program to counteract such groups.

(3) Cooperate in any way possible with the program of the Division of Peace and World Order of the Board of Christian Social Concerns in its peace program.

(4) Study and use the *Manual for the Quadrennial Program on Race—"We Can and We Will,"* by Dwight W. Culver.

(5) Work to strengthen support of the United Nations and increase understanding of problems and opportunities facing that organization, and to meet the increasing reaction against the U.N. triggered by a number of extreme rightist organizations.

(6) Incorporate into the program of the Wesleyan Service Guild the recommendations of the Department of Christian Social Relations adopted by the Woman's Division.

Promotion

(1) We urge conferences to continue to take responsibility for organizing and training

teams within districts for the purpose of Guild cultivation and organization of new Guilds.

(2) We urge local Guilds to continue use of the membership check list (pages 45-47 in the *Wesleyan Service Guild Handbook*).

(3) We urge the conference secretary to continue sending to the Guild office a follow-up report on Guilds dropped, giving reasons for dropping. This we ask in order to study circumstances in termination of units.

Supply Work

We recommend that projects be visited to see the work at firsthand.

Norris Scholarship Fund

The Norris Scholarship Fund provided by the Wesleyan Service Guild through regular appropriations was restudied during the past year. The following statement was formulated, and adopted by the Woman's Division at its annual meeting:

Grants from Norris Scholarship Fund will be approved for applicants processed as candidates for regular missionary and deaconess service, or for special-term service, and accepted by the Joint Committee on Missionary Personnel.

It is understood that:

(1) This fund is to be used for undergraduate study or for a special need not covered by educational grants. An exceptionally mature and experienced freshman or sophomore may be considered.

(2) The type of training is to be determined by the staff of missionary personnel, in consultation with the related department staff.

(3) A report of expenditures is to be made regularly to the Wesleyan Service Guild.

(4) The service obligation would be in line with that required for educational grants.

Assembly Weekend

The Assembly Weekend was the big event of the year. Many Guilders also took vacation days to attend at least part of the entire Assembly. Because they had been urged to come early for the Guild Weekend many Guild members were present at the closing session on Friday.

Some Assembly features were planned specifically for both the Assembly and the Weekend. Bishop Mathews and Mrs. Tillman gave the same message at both meetings, and the drama, "The Breaking of a Ripple," was presented at both. Miss Ivy Khan, YWCA Director in India, and Miss Letty Russell, of the East Harlem Protestant Parish, were among the Weekend speakers. Approximately 1,800 were in attendance. The Wesleyan Service Guild's contribution to the Assembly offering was $15,680.25. The evaluation sheets show that the program was well received and it is hoped that the effects will be far-reaching.

Among the guests were Misses Marion Lela Norris and Mabel Ruth Nowlin, also two guests from Southern Rhodesia, Miss Rebecca Nyika and Mrs. Vesta Mashingaidze. Mrs. Mashingaidze spent two months in this country as a guest of Wesleyan Service Guilds.

There is evidence of good, solid work in Wesleyan Service Guilds during the past year. Reports show greatest progress in the areas of missionary education and service, with enthusiasm for study and increase in giving, and in spiritual life enrichment. There are many prayer groups, conference-wide retreats, breakfast communions, and Bible study groups. In Christian social relations, there was wide-spread study and action for the United Nations, particularly UNICEF. Now Guilds are beginning study and promotion of the new Charter of Racial Policies.

Miss Vivian Otto has been circulating among Guild groups in the recruitment of professionally qualified women. Thousands of officers are doing fine work and members are responding to their leadership. Now is the time to move ahead.

Statistical Report

Number of units last annual report		5,751
Present number of units		5,847
Number of units organized since last annual report		250
Number of district members		24
Number of members reported last annual report		131,335
Present membership		131,071
Number new members during year		7,337
Number of study courses completed		6,178
Total number of members in study courses		61,699
Membership by jurisdictions:		
Northeastern	9,186	
Southeastern	47,972	
Central	5,424	
North Central	22,708	
South Central	35,045	
Western	10,736	
Total		131,071

Number of units by jurisdictions:

Northeastern	394
Southeastern	2,248
Central	270
North Central	910
South Central	1,514
Western	511
Total	5,847

Totals 1961-1962 for all jurisdictions:

Paid to Missions	$ 952,803.75	(Actual)
Cultivation Fund	45,724.70	(Guild figures)
Week of Prayer	68,289.86	(Guild figures)
Cash for Supply Work	97,408.22	(Guild figures)
Value of Materials	6,182.87	(Guild figures)
Magazine and Picture Fund	4,855.67	(Guild figures)
Supplementary	49,620.39	(Guild figures)
Grand Total	$1,224,885.46	

ACTUAL Giving on Pledge to Missions:

Northeastern	$ 59,176.47;	decrease of $ 1,306.99	(2.16%)
Southeastern	353,723.40;	increase of 11,379.60	(3.32%)
Central	12,402.57;	increase of 1,459.60	(13.34%)
North Central	154,462.58;	increase of 3,186.39	(2.11%)
South Central	289,397.60;	increase of 6,609.78	(2.34%)
Western	83,641.13;	increase of 6,498.12	(8.42%)
Total	$952,803.75;	increase of $27,826.50	(3.01%)

Per Capita $7.27

TOTAL GIVING by jurisdictions: (including ACTUAL Pledge to Missions, and *Guild figures* for Week of Prayer, Cash for Supply Work, Magazine and Picture Fund, Supplementary and Cultivation)

Northeastern Jurisdiction	$ 72,386.58
Southeastern Jurisdiction	456,327.30
Central Jurisdiction	18,782.26
North Central Jurisdiction	194,672.55
South Central Jurisdiction	365,815.55
Western Jurisdiction	116,901.22
Total	$1,224,885.46

Per Capita $9.34

LILLIAN A. JOHNSON, *Executive Secretary,*
Wesleyan Service Guild

Visual Education

STEPPED-UP promotion of audio-visual materials has been an important aspect of the work of the Office of Visual Education. This has been achieved largely through broader distribution of information about materials recommended for current mission studies.

For instance, distribution of the *Enlarged Listing*, 1961-1962 edition, has tripled, reaching a total of 19,000 copies. Jurisdiction and conference schools of missions and Christian service were well supplied. Audio-visual leaflets were provided for conference schools, annual meetings of conferences, district workshops and other meetings. Frequent mailings were sent to jurisdiction and conference officers and secretaries of lines of work. Mailings concerning new materials have gone also to a listing of Woman's Society "audio-visual specialists" and conference film libraries. Articles have announced new materials in THE METHODIST WOMAN and THE METHODIST STORY.

In cooperation with the Board of Education, the Office of Visual Education provided a listing of mission audio-visuals which were correlated with the church school curriculum.

Distribution

Reflecting these efforts, there was a marked increase in filmstrip sales and rentals from June 1, 1961 through May 31, 1962. Filmstrip sales have increased 57 per cent as compared with the 1960-61 program year. Filmstrip rentals have increased 174 per cent in the same period.

Mission materials, both filmstrips and motion pictures, are being distributed in increasing numbers through conference film libraries.

Preview prints of new motion pictures and filmstrips were provided for all jurisdiction schools of

missions and Christian Service and audio-visual seminars; the cooperation of Cokesbury libraries helped make this possible.

Leadership Training

Five audio-visual seminars were held in the summer of 1961. Staff participated in three of them. The Woman's Division awarded eight scholarships though only three were actually used.

Staff participated in three jurisdiction schools of missions, acting as audio-visual coordinators. In addition to audio-visual leadership at two jurisdiction schools, Barbara Campbell taught at one conference school and was audio-visual coordinator for a Wesleyan Service Guild Weekend.

In August, 1961 Elizabeth Marchant was audio-visual resource person for a seminar preceding the meeting of the World Federation of Methodist Women in Oslo.

Production

Elizabeth Marchant's photographs of the World Federation meeting were produced as a filmstrip and a slide-set titled, "Methodist Women—Oslo Meeting."

The Woman's Division participated in planning and production cost of the two interdenominational mission films for 1962-63, both released in time for summer schools. "On the Rim of Tomorrow" accompanied the study, "On the Rim of East Asia." The film, "Moment to Act," was produced to supplement the study, "The Church's Mission and Persons of Special Need." Elizabeth Marchant acted as church consultant for the latter film.

Other new productions included "The Church Comes to Yin-Hwa," showing rooftop work in Hong Kong; "Special Needs Picture Packet"; a filmstrip, "Recruitment Needs," and leader's guides were prepared.

An "A-V Program Resource Kit" was offered for sale. The script for the filmstrip, "Within These Gates," was revised. The filmstrip produced by Lit-Lit, "Ti-Ti in Hong Kong," was distributed by the Woman's Division. Production was begun on a cooperative filmstrip, "An Inclusive Church," in cooperation with the Board of Christian Social Concerns.

Assembly Exhibit

An extensive photographic display, a children's art exhibit, an arts and crafts exhibit, and the Prevue Theatre at the Sixth Assembly were major projects of this office.

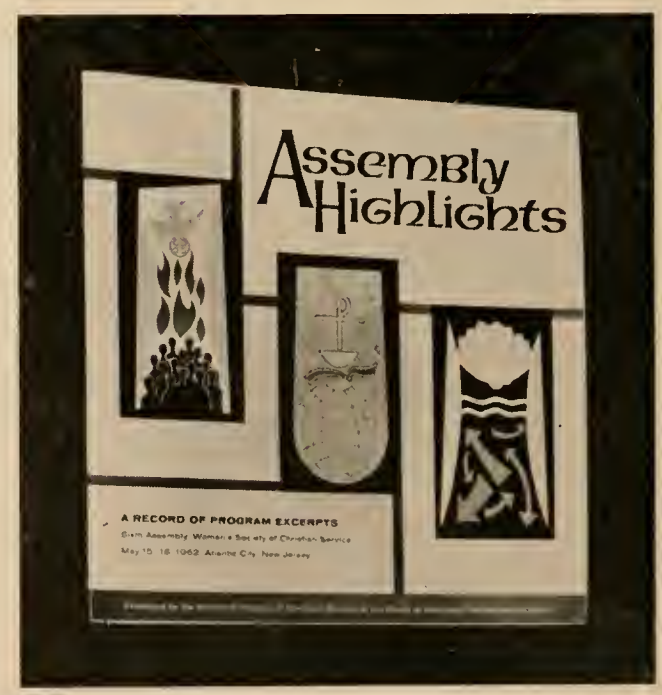
Production was begun on a filmstrip, "Assembly Report," and a record of program excerpts, "Assembly Highlights."

Cooperative Relationships

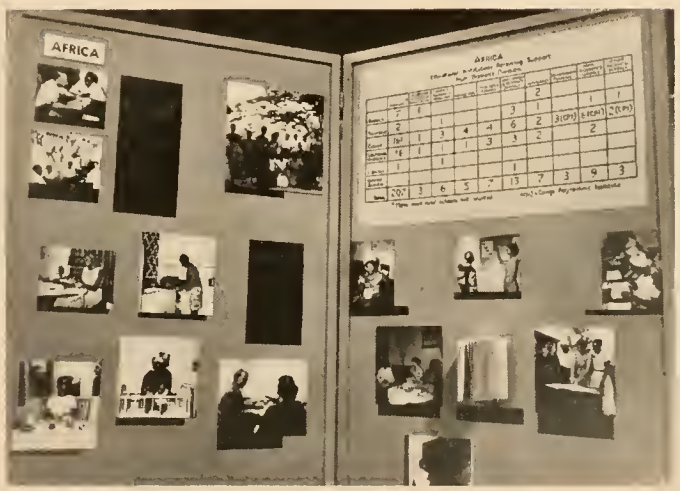
The staff continued to represent the Woman's Division on the Youth and Audio-Visual Committees of the Commission on Missionary Education, the Consultative Staff of TRAFCO, on RAVEMCCO, and on the Broadcasting and Film Commission.

ELIZABETH MARCHANT
Director of Visual Education

BARBARA CAMPBELL, *Assistant Secretary, Section of Education and Cultivation*



Production of "Moment to Act," for which Elizabeth Marchant was Church Consultant



Part of the exhibit at the Sixth Assembly of the Woman's Society of Christian Service, May 15-18, 1962

A scene from the filmstrip, "The Church Comes to Yin-Hwa"

The Church
Official Map
Atlantic City
WARNING!
MUSIC MINISTRY AND YOU
Greetings
THE ORDERS OF DAILY WORSHIP
New Jersey Conference Deaconess Home and Community Center, Inc.
Sixth Assembly
MAY 15-18, 1962
ATLANTIC CITY, NEW
THE CHURCH IN THE WORLD
World Outlook
The Methodist Woman

Editorial and Publication

UNDER OUR IMPRINT

BECAUSE of the Sixth Assembly of the Woman's Society of Christian Service, the editorial and publication staff of the Woman's Division was exceptionally busy during the year 1961-62. Every member of the staff had special leaflets or other publications to prepare in connection with the Assembly.

But the absorption with the Assembly brought concrete gains. Women responded to the Assembly literature (pro and con), and in the response went on to criticize or praise the literature produced annually for use by Woman's Societies and Guilds. The responses were as helpful as if a special conference had been held in the interests of literature.

Reactions

One fact that appeared over and over again, and one that must be taken with great seriousness, was that the over-all program of the Division is reaching women in local Woman's Societies chiefly through the literature of the Division. This has not always been so.

The women talked to were impatient at the amount of organizational material being produced —this in face of the fact that relatively little has been produced in the past year. They were receptive to more difficult themes in programs and studies, they were disposed to use studies for the church rather than for "women's studies." They wanted compact information on the work of the Woman's Division and on how to get the work known and done.

It is possible that the staff was able to gather these reactions because of the strategic placing of the literature tables at the Assembly, and because of the literature display.

In regard to the women's suggestions: There is evidence that the studies of the Woman's Division are coming to be used as "church-wide" studies more generally than ever before. This has helped rather than hurt the accepted "church-wide" studies, since the "church-wide" texts have been planned in coordination with the C. M. E. studies —generally considered "women's studies."

Already field leaflets are prepared, except in unusual cases, through inter-division planning.

WORLD OUTLOOK, always a joint project of General and Woman's Sections, has become more truly representative of the entire church and of the church as part of an ecumenical church. It has used funds to cover the ecumenical gatherings during the past year at Oslo and at New Delhi. At New Delhi it lent one of its staff for service to the Third Assembly of the World Council of Churches

Cooperation

The ecumenical church was further served by the editorial and publication staff, as is revealed in the following excerpts from the report of the Office of Public Relations, the U. S. Conference for the World Council of Churches, April 27, 1962:

"Before we leave the subject of press and broadcasting at the Third Assembly . . . we cannot close without mentioning our gratitude to U. S. churches which made possible our 'co-opted' staff. In the photography department . . . Sarah Parrott of the Methodist Board of Missions . . ."

Miss Parrott adds *her* appreciation of the Woman's Division's giving her a month's leave of absence in order to serve on the "co-opted" staff of the Third Assembly of the World Council of Churches in November and December, 1961.

The Methodist Woman

The publication of THE METHODIST WOMAN each month constantly reminds a comparatively new editor of the imperative need to interpret to Methodist women everywhere all phases of the

scope of the Woman's Division program. This is a completely absorbing responsibility.

THE METHODIST WOMAN must inform and inspire. It must also serve, for Methodist women must know of activities of projects they continue to support. They need helps to advance various lines of work: promotion, program, finance, missionary education. They need spiritual resources to undertake the task. All these and others the magazine attempts to provide. Readers contribute many invaluable articles, ideas and suggestions. Also the magazine must report trends, needs and plans for the future, as reflected in the Woman's Division and the total church program.

During the year THE METHODIST WOMAN has given much emphasis to the Sixth Assembly, both prior to and following the Atlantic City meeting. The July-August issue contained a detailed report and special features in its supplementary *Assembly Bulletin.*

Program Book

"The new *Program Book* was the reason for my going to my first school of missions. When I read this new book I felt like here is a real challenge." So writes a circle program chairman from Kansas.

This year, as never before, committees are challenged in their *choice* and *arrangement* of material, since the programs are undated and "extras" are provided. There is also the possibility of achieving greater continuity throughout the year, as the programs are arranged in four groups and topics within each group are related.

The 1963-64 *Program Book* will follow this same pattern. However, experiments and studies are under way that surely will affect future books.

Spiritual Life Literature

Much time went into the preparation of materials for the Assembly: the *Orders of Daily Worship and Hymnal,* the *Threefold Service of Worship,* which included the Communion Service, commissioning service of new workers, and the presentation of gifts by conference presidents and congregation. Four *Prayer Cards* were prepared for daily use in the Meditation Room at the Assembly. All this required an incredible amount of correspondence, clearing copyrights and permissions for worship materials and hymns, and conferences with the artist who designed the backdrops for the stage which were reproduced in part on the cards and the covers.

A high point of the Assembly was the presentation of a Braille edition of *Basic Christian Beliefs,* by Frederick C. Grant, to Mrs. J. Fount Tillman, president, on behalf of the Woman's Division of Christian Service. Mrs. David D. Zweben, representing the National Federation of Temple Sisterhoods serving Jewish and Humanitarian Causes, made the presentation. The Braille transcriptions of the 1960-61 Spiritual Life study book was made by Mrs. M. N. Levey of the Braille Committee of Collingwood Avenue Temple Sisterhood in Toledo, Ohio, one of the many Jewish sisterhoods in the United States transcribing Braille.

In the study program, the use of *The Meaning of Suffering,* by Ralph W. Sockman, the study book for 1961-62, reached a new high, and we anticipate a similar wide distribution for the 1962-63 study *Dimensions of Prayer,* by Douglas V. Steere.

Literature Headquarters

As of May 31, 1962, the net worth of Literature Headquarters, including the reserve for unexpired subscriptions to THE METHODIST WOMAN, was approximately $1,051,350. Receipts from sales of literature 1961-62 totaled $1,019,000, an all-time high. A study of the auditor's report reveals that the cost of maintenance for Literature Headquarters at 7820 Reading Road, Cincinnati 37, Ohio, is approximately .88 per square foot per year.

Analysis of sales 1961-62:

Land of Eldorado	57,800
Edge of the Edge	40,800
The Meaning of Suffering	163,000
Under Orders	48,000
The Household of God (Adult Program 1960-61)	247,038
My Date Book	478,000
22nd Annual Report	18,500
Prayer Calendar 1962	55,000
Christians for New Times (Youth Program Book)	7,200

The sales of the adult program book, *The Household of God,* the adult study books, and *My Date Book* show substantial increases.

The *Twenty-second Annual Report* and *1962 Prayer Calendar* both showed decreases in sales in spite of special promotion through the pages of THE METHODIST WOMAN, fliers, and the distribution of copies to all bishops of The Methodist Church.

In addition to their regular work, the staff at Literature Headquarters prepared 10,000 portfolios for the Assembly and Wesleyan Service Guild Weekend. Each packet contained 18 different pieces of printed material. Altogether 15 tons of literature, including the assembled portfolios, were shipped from Literature Headquarters to Atlantic City. Sales of literature at the Assembly totaled $9,950.

In addition to the heavy schedule of printing study books and program materials for use in summer schools, Miss Norma Steinbeck, assistant in the production department, saw through to publication the 22 different items prepared for the Assembly. Miss Steinbeck's efficient handling of all the details involved in so large a task is evidence of her dedication.

The effectiveness of the promotion and circulation fulfillment procedures for the magazines has been studied and evaluated. Beginning in January, 1963 the first issue of new subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK will be mailed within five days after receipt of the order in our office. This will eliminate the deadline dates for receiving subscriptions and the long wait before the first issue of the magazine is received.

Promotion efforts for the magazines were concentrated in the October drive for renewals and the Spring drive for new combination subscriptions. A joint appeal in cooperation with the Commission on Missions was made for subscriptions to both magazines through local Woman's Societies and Wesleyan Service Guilds. As a result, 11,540 new combination subscriptions were secured in the Spring drive.

The plan adopted at the beginning of the quadrennium of sending the local Woman's Society *Record and Report Book* and *Treasurer's Remittance Pad* to the local secretary of literature and publications has proved increasingly successful. In the first year, which was largely experimental, 27,867 *Record and Report Books* and *Treasurer's Remittance Pads* were mailed. Of this number 835 or 3.3 per cent were returned because of faulty address or change of secretary. In 1961, out of a total mailing of over 31,000, only 251 or 1.5 per cent were returned. From 1960 to the present we have added 4,241 new names to our secretary files. This gives us direct access to practically every local Woman's Society, either through the local secretary of literature and publications or another local officer who has been designated to carry this assignment.

The value of this direct line of communication to the local Society was demonstrated in September, 1961. A letter from Mrs. Tillman announcing the actions of the Woman's Division concerning the special allocation of funds for Africa and the Church Center at the United Nations was printed and in the mail within 10 days after copy was received at Literature Headquarters.

We express our appreciation for the cooperation and dedication of the staff at Literature Headquarters which has made all this possible. Our exhibit at the Sixth Assembly dramatized "the struggle for the minds of men through the printed word." All of us are proud to have a share in the production of Christian literature.

FRANCES ESHELMAN
MRS. JOHN R. KENNEY
DOROTHY MCCONNELL
SARAH S. PARROTT
MRS. E. LEROY STIFFLER
MRS. CHARLES E. WEGNER
MRS. FREDERIC ZERKOWITZ

Literature of the Woman's Division of Christian Service
June 1, 1961 — May 31, 1962

ASSEMBLY

The Church in the World, Worship and Discussion Resources Related to the Sixth Assembly of Methodist Women
The Church in the World (the printed program)
Four *Daily News Bulletins*
Interesting and *True*
The Breaking of a Ripple
Four *Prayer Cards*
The Orders of Daily Worship and Hymnal
A Threefold Service of Worship
Meditations
Registration blanks
Invitations
Stickers
Offering envelope
Post card to be included in packet

AUDIO-VISUAL

Enlarged Listing

CHRISTIAN SOCIAL RELATIONS

A Christian's Primer of the United Nations and Africa (revision)
We Can and We Will
Responsible Adults for Tomorrow's World
The Woman on Center Street
Making the United Nations a Part of Family Life (revision)
A New United Nations for a New World
Activities for 1962-63
Today's Children in Tomorrow's World, Guide to Christian Social Relations Study Book
Your United Nations Worked for Peace 1960-61
Church Peace Center

FIELD—FOREIGN

Cinco Centros
Why Methodist Schools in Latin America?
Southern Rhodesia
Ewha Woman's University
The Way in North Africa (revised)
Boliva—Land of Contrasts

FIELD—HOME

Handbook for Advisory Committee for Town and Country Work
Opportunities for Service as Deaconesses
Medical Work, Department of Work in Home Fields (reprint)
Opening New Windows
Community Centers (reprint)

FINANCE

Appropriations
Treasurer's Report

GENERAL

Twenty-second Annual Report
Directory
Prayer Calendar

JOINT LITERATURE

Argentina
Chile, An Open Door
Taiwan

MISSIONARY EDUCATION

Study and Action, 1962-63
Ways of Conducting Study Classes
Questions and Answers on Missionary Education

MISSIONARY PERSONNEL

The Church in the World
A Primer for Missionary and Deaconess Recruitment (reprint)
Want a Real Job? (reprint)
Information on Missionary Service for High School Students (reprint)
Opportunities Overseas
Answering a Call:
Nurse in Sarawak
Teacher in Japan
Journalist in Japan
Deaconess Employed as Director of Christian Education

ORGANIZATION AND PROMOTION

My Date Book
In Remembrance Cards
Certificate of Organization
Flyers—Maryruth Nickels
Una Guia (Spanish Guide)

PROGRAMS

Called—Confronted—Compelled
Llamados—Confrontados—Impulsados
(Spanish program book)

SPIRITUAL LIFE

Dimensions of Prayer
Guide to Dimensions of Prayer
Come by Here, Lord
Paul, Man of Prayer
I Give Myself unto Prayer
Retreat Centers and Lay Academies (reprint)
Spiritual Life Packet and *Bibliography*
Week of Prayer and Self-Denial Packet:
Handbook, Worship Service for Program Meeting, Offering Envelope, Quiet Day Service, Poster, Prayer Card

STUDENT WORK

Student Information Card (reprint)

STUDY BOOKS

Chinese in Dispersion: A Study of Methodist Work on the Rim of East Asia

WESLEYAN SERVICE GUILD

Wesleyan Service Guild for Employed Women (reprint)
Wesleyan Service Guild membership card (reprint)
Program booklet for Assembly
World Outlook: 12 issues; several reprints made of articles, especially in home field

YOUTH WORK

Outreach Unlimited
My Job as Secretary of Youth Work

LITERATURE HEADQUARTERS OF THE WOMAN'S DIVISION OF CHRISTIAN SERVICE

THE METHODIST WOMAN

Statement of Income and Expenses

FOR THE YEAR ENDED MAY 31, 1962

Sales:		
Cincinnati	$1,011,898.78	
New York	7,919.04	
		$1,019,817.82
Appropriation for free literature from National Treasurer		85,000.00
Total operating income		$1,104,817.82
Cost of goods sold, as annexed	$557,570.11	
Cost of free literature	99,350.35	
Mailing charges, postage and express	85,127.66	
Salaries and wages	205,114.33	
Depreciation	24,134.44	
Expenses, as annexed:		
Office	26,644.67	
Other	69,498.18	
Total operating expense		$1,067,439.74
Excess of operating income over expenses		$ 37,378.08
Other income, net		2,515.07
Excess of income over expenses		$ 39,893.15

Cost of Goods Sold

FOR THE YEAR ENDED MAY 31, 1962

Inventory, June 1, 1961		$397,891.14
Purchases:		
Printing and electros	$273,781.59	
Art work	4,465.67	
Manuscripts	6,175.85	
Study books	203,075.64	
Other books and leaflets	65,796.62	
Gift boxes, wrappings and pins	37,077.14	
		590,372.51
		$988,263.65
Less, inventory May 31, 1962		$430,693.54
Cost of goods sold		$557,570.11

Statement of Cash Receipts and Disbursements

FOR THE YEAR ENDED MAY 31, 1962

CONDENSED

Receipts—detail below		$366,926.76
Disbursements—detail below		347,499.14
Excess of receipts over disbursements		$ 19,427.62
Cash and U. S. Government Securities balance, June 1, 1961		162,625.92
		$182,053.54
Cash and U. S. Government Securities balance, May 31, 1962:		
Operating funds	$ 60,416.94	
Reserve for unexpired subscriptions	30,924.10	
U. S. Government Securities at cost	90,712.50	
		$182,053.54

DETAILED

Receipts:		
Subscriptions:		
The Methodist Woman, single		$214,080.85
The Methodist Woman, combination received from *World Outlook*		1,903.09
World Outlook, combination	$325,205.02	
Less, payments to *World Outlook*	191,377.75	
		133,827.27
World Outlook, single	25,389.90	
Less, payments to *World Outlook*	25,850.50	
		deficit—460.60
Other		17,576.15
Disbursements:		
Cost of publication:		
Printing, binding and electros		$191,356.57
Postage and mailing		9,612.21
		$200,968.78
Editorial:		
Engravings	$ 8,369.80	
Make-up and art work	2,579.00	
		10,948.80
Circulation and other:		
Salaries	$ 84,610.13	
Equipment rental	14,772.76	
Postage and express	7,490.28	
Promotion	14,148.21	
Expiration cards	2,831.88	
Social security taxes	2,374.44	
Maintenance, office expense and supplies	1,931.55	
Insurance	1,484.85	
Telephone and telegraph	1,071.07	
Equipment purchased	2,601.88	
Bank charges	600.00	
Tabulating cards and paper	1,364.51	
Auditing	300.00	
		135,581.56
Total disbursements		$347,499.14
Excess of receipts over disbursements		$ 19,427.62

Report of the Vice-President

"NOW WHEN they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, 'Brethren, what shall we do?'" (Acts 2:37, R.S.V.)

"What shall we do?" This question was asked many times this year as hearts were pricked as the result of programs and study classes in local Woman's Societies and Guilds. In many instances action followed:

organizing Bible classes, prayer groups and prayer vigils
starting a church library
sponsoring a Cuban refugee family
adopting a Korean orphan
working for better race relations
petitioning for the removal of liquor signs in the community, for the closing of card rooms, for the closing of taverns on Sunday
requesting better movies and TV programs
congratulating TV stations for good programs
furnishing Braille Bibles for the blind
giving aid to migrants, Latin Americans, Indian Americans
helping in various ways with youth programs and senior citizens

This is only a sampling of action following monthly programs and study classes, encouraging action, for programs and study classes not resulting in changed minds, enlarged vision and a desire and a will "to do something" have not accomplished their purpose

Another encouragement (as revealed by reports, clinics, personal contacts and letters) is the increased interest in and use of the *Program Book* and the development of leadership as more women are being involved in program planning and presentation and in action that follows. But there is much yet to be accomplished in these areas.

This has been a "banner year" in the presentation of the World Federation of Methodist Women. The World Federation meeting in Oslo, Norway, has been presented in various ways in over half the Woman's Societies and Guilds.

Called Confronted Compelled, the 1962-1963 *Program Book,* with its new features, increased number of programs, arrangement of programs on the same general topic in blocks and undated programs is meeting with much interest and enthusiasm. Within the next year other experiments in programing will appear. Reports, suggestions, comments and criticisms concerning the monthly programs of Woman's Societies, Guilds and circles have been helpful in preparing the *Program Book* and are always welcome.

The work of the vice-president, on all levels, is a continual challenge as it seeks to help interpret the meaning, the opportunity, the obligation and the outreach of the program of the Woman's Society and the Wesleyan Service Guild.

MRS. W. L. PERRYMAN

Library Service

DURING a recent discussion of foreign mail, young Tom asked, "Grandmother, are you a pen pal?" That is a good title for the members of this committee, but a title for the whole committee could well be "A Clearing House for All Methodist Women." As the mail arrives, expressing appreciation, it has been directed in many ways, such as:

—"To the members of the Library Service Committee"
—"To *all* the members of the Woman's Division of Christian Service"
—"To each person who has a part in rendering this kind service for which we do not even have to ask"
—"As you have the opportunity, to those who provide the funds which make this service possible"

As if with one voice, the service was declared to be:

—generous, useful, and joy-giving
—refreshing, stimulating, inspiring and of great benefit
—bringing new ideas and a fresh outlook
—and is received with grateful appreciation and expectation

Genuine modesty is evidenced by some when they add:

—"Please don't give me more than my share."
—"I know that my 'want list' is too long."
—"I hope I have not been greedy."

The materials are used in a variety of ways. They are:

—shared by many
—exchanged with others
—loaned out to co-workers
—used by guests
—taken to classrooms

Magazines are doubly welcome, and the *National Geographic* maps are used in geography classes.

By making wise selections it is hoped that future residents will profit too.

This year something new has been added. There was a request for "Typing Records for Speed." Another request was for government publications. Perhaps these can be added to the Book List next year.

It has been suggested that filmstrips be made available next year. We are grateful for all suggestions, and urge all our workers to advise us of their needs in this field of service.

MRS. WALLACE N. STREETER, *Chairman*

Spiritual Life

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." (Isaiah 55:8, K.J.V.)

"It is not for you to know the times or the seasons, which the Father hath put in his own power.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:7-8, K.J.V.)

IN *Thine Is the Kingdom* Dr. James S. Stewart says: "What the apostles preached was neither a philosophy of life nor a theory of redemption. They preached events. They anchored their Gospel to history. . . They wasted no time exhorting their hearers with moral homilies, or cajoling them with novel ideologies, or trying to build a Church on the shifting foundations of a man-centered constitution. They confronted them with something which had been done, and done by God for ever—one mighty act, decisive, final and complete. . .

"The great redemptive transaction was indeed complete, but it was not imprisoned in the past: it was contemporaneous." [1]

This emphasis, the redemptive power of the gospel and its ever contemporary message, is the motivation for spiritual life cultivation. It is recognized that ". . . always the Church on earth is under judgment and never is its relation to the Kingdom of God one of simple identification . . ." [2]

Thus, the commission of Christ to be witnesses has been accepted and expressed in many ways by

[1] James S. Stewart, *Thine Is the Kingdom* (New York: Charles Scribner's Sons), page 29.

[2] *Ibid.*

local committees on spiritual life of the Woman's Society and the Wesleyan Service Guild and their memberships.

The consistent effort of the Woman's Division standing Committee on Spiritual Life and the conference secretaries of spiritual life in striving to create an image of spiritual life commensurate with its expected function is bearing fruit in the reports of local groups. The by-law setting forth this function is:

"It shall be the duty of this committee to keep in touch with the spiritual movements of the times, and by prayerful research develop a clearer appreciation of the meaning of Christian living; to seek to develop ways by which Methodist women may deepen their spiritual life through Bible study and prayer; to help Methodist women increase their sense of responsibility for personal service and giving."

Prayer Concerns of people indicate their identification with the redemptive process of God. Some of these reported concerns are: leaders of nations, peace, United Nations, missionaries, youth, the handicapped, church leaders, refugees, racial tension, the unchurched, the inner city, communist countries, war-torn countries, ecumenical movements.

Stewardship has been pointed and varied, including these emphases: assistance in church-wide reading program on stewardship and "back-to-church" attendance; worship services held in hospitals and nursing homes; sacrificial meals during the Week of Prayer observance and during the Lenten season; pledge services; thank offerings and World Bank.

Spiritual Life cultivation literature has been used extensively for personal and group enrichment and in sharing with others through placing quantity copies in hospitals, nursing homes, motels, and in church libraries for both youth and adult.

Retreats, "Day Apart" services, study and prayer groups have increased in numbers. The effectiveness of such emphases is reflected in the growing edge of expressed concern for all of life, here and elsewhere in the world.

The Meaning of Suffering, by Dr. Ralph W. Sockman was a study entered into with great expectation. From every area of the church have come words of appreciation for the provision of such a study. In many churches *The Meaning of Suffering* was presented as a church-wide study, thus expanding the benefits many-fold.

The Forward Look into 1963 is optimistic. Methodist women will be studying *Dimensions of Prayer*, by Dr. Douglas Steere, in local Societies and Guilds. If the reception of this study in the 1962 jurisdiction and conference schools of missions can be accepted as a reliable forecast for the study in the local church, The Methodist Church will feel the stirrings of new life.

1963 is the 225th year since the Aldersgate experience of John Wesley—a reference of great significance to Methodists. Methodist women are called to study *John Wesley's Notes on the Book of Romans* in their prayer and study groups at some time during the year or *throughout* the year. If 1,800,000 women really wrestle with this study —the message of Romans—faith, man's basic relation to God, can transform the life of the church.

Methodist women are creating a new image of spiritual life—an image that recognizes the *wholeness* of life: "What I am is what I do." Methodist women are coming to grips with these truths:

Prayer is not valid unless it leads to activity of mind or body or spirit.

Activity, for the Christian, is not valid unless based in prayer.

". . . ye shall be witnesses unto me . . . unto the uttermost part of the earth."

Optional or *mandatory?*

Mrs. E. U. Robinson, *Chairman*

World Federation of Methodist Women

THE Committee on World Federation of Methodist Women met in two sessions preceding the Annual Meeting at The Inn, Buck Hill Falls, Pennsylvania, in January, 1962. Three members of the executive committee of the World Federation were present: Mrs. T. Otto Nall, secretary; Mrs. Clarence P. Jackson, president of the North American Area; and Mrs. Alvin B. Pfeiffer, vice-president of the North American Area. These officers conducted a panel on the World Federation in the North American Area.

Three units of the North American Area, Cuba, A.M.E. Zion, and The Methodist Church, were represented and gave short reports. Five of the six jurisdiction vice-presidents were present also. Through the cooperation of the Department of Work in Foreign Fields reports were made from six of the nine areas of the Federation: America (North), America (Latin), Africa (South and East), Africa (West), Asia (East), Asia (West). There were short reports also from those who attended the Federation meeting in Oslo in August, 1961.

Mrs. A. R. Burgett was elected correspondent for our unit. A long-range planning committee was appointed. This committee has been at work and will be presenting some plans this year. The quarterly *Newsletter*, edited by Mrs. T. Otto Nall and printed at Literature Headquarters in Cincinnati, is growing in interest and value. It is being mailed to all jurisdiction and conference vice-presidents. We are appreciative of the space given to articles and items of interest from the Federation in THE METHODIST WOMAN and WORLD OUTLOOK.

At the Assembly of the Woman's Society of Christian Service, in Atlantic City in May, 1962 the World Federation of Methodist Women was represented in the exhibit area, and its guest book was signed by over 2,000 women attending the Assembly.

Since the last annual report a new unit, Eastern Nigeria, has been added to the Federation, making 53 units in 47 countries.

MRS. W. L. PERRYMAN, *Chairman*

REPORT OF THE TREASURER

The voluntary giving of thousands of Methodist women across the country has provided the financial support undergirding the activities reported in the preceding pages. It is only through continually increasing giving that such work may be carried forward under a program that unites us in witness and in service.

In a sense, much that appears on the foregoing pages is a financial report, because the activities and programs reported may be considered as giving in action. On the following pages, however, there is an account, in dollars and cents, of the monies received and disbursed by the Woman's Division of Christian Service.

The nature of the work of the Division and the way it has been conducted through the years have made necessary the channeling of monies into different funds. Each fund is part of the total financial support of the work. Each fund has evolved to serve a specific purpose and has special limitations within which it serves this purpose.

Below is an abbreviated summary statement of balances and activity in each fund for the fiscal year ending May 31, 1962.

Fund	*Balance May 31, 1961*	*Activity during Fiscal Year*		*Balance May 31, 1962*
		Additions	*Subtractions*	
General	$ 3,025,492	$10,200,700	$10,309,970	$ 2,916,222
Designated Temporary	13,677,002	6,307,964	7,194,952	12,790,014
Permanent Endowment	4,953,321	264,862	357,372	4,860,811
Annuity	2,140,174	239,905	128,056	2,252,023
Pension	7,538,005	909,368	743,570	7,703,803
Safekeeping	116,637	12,624	3,732	125,529
Total	$31,450,631	$17,935,423	$18,737,652	$30,648,402

The General Fund is by far the most active and important to the ongoing work of the Division. All money that comes in for appropriations is placed in this fund. Practically all money for appropriations comes from local Woman's Societies and Wesleyan Service Guilds (through regular channels of finance.) (See pages 146 to 149 for the complete financial conference report showing all giving from conferences.)

The following statement shows in some detail the income and expenditures of the General Fund for the 1961-1962 fiscal year compared with the previous year:

Income on Appropriations:	*1961-62*	*1960-61*	*Per cent Change*
Pledges	$ 9,600,236.99	$9,460,924.39	
Youth and Children	418,402.04	272,083.07	
Other	171,354.95	179,040.59	
Total	$10,189,993.98	$9,912,048.05	+ 2.80

Expenditures on Appropriations:	*1961-62*	*1960-61*	*Per cent Change*
Department of Work in Home Fields	$ 3,835,433.88	$3,667,153.00	
Department of Work in Foreign Fields	4,124,599.31	4,024,432.91	
Department of Christian Social Relations	71,055.76	69,378.00	
Woman's Section of Joint Section of Education and Cultivation	570,827.43	502,401.65	
General Appropriations	732,253.21	771,830.12	
Homes for Retired Workers	111,400.00	105,200.00	
Total	$ 9,445,569.59	$9,140,395.68	
Special Allocations to Departments—			
Department of Work in Foreign Fields	$ 161,100.69	$ 102,427.09	
Department of Work in Home Fields	42,104.12	66,673.00	
Department of Christian Social Relations	1,210.24		
Total Special Allocations	204,415.05	169,100.09	
Total Expenditures on Appropriations	$ 9,649,984.64	$9,309,495.27	+ 3.66

	1961-62	*1960-61*	*Per cent Change*
Excess Income over Appropriations	$ 540,009.34	$ 602,552.28	−10.38

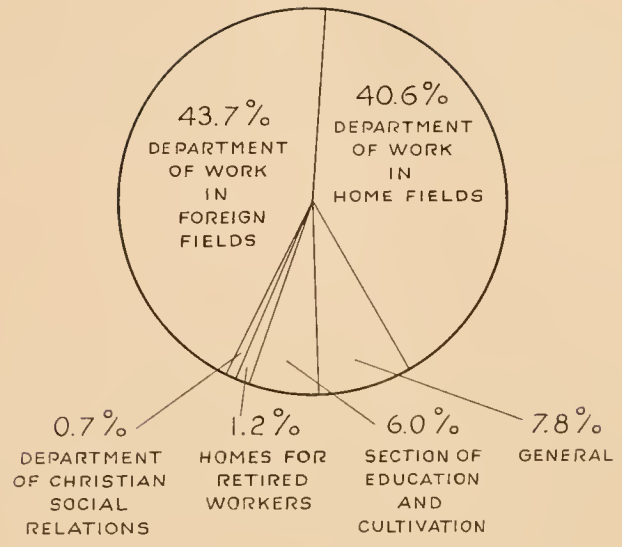
It is good that income on appropriations was 2.80 per cent higher than the year before. It is good also that expenditures were 3.66 per cent higher than the year before. It is cause for concern, however, that the excess income over expenditures was 10.38 per cent lower than the year before. This "excess" in reality represents simply the increase in giving over the 1959-60 fiscal year. The Woman's Division could, according to the *Discipline* of The Methodist Church (Para. 1183.4) appropriate for 1961-62 only an amount equal to that received in the 1959-60 fiscal year. The money which could not be spent as

appropriations this year will be used during the 1962-63 fiscal year to meet some of the increased costs which could not be taken care of in appropriations.

The pie chart to the right gives a picture of expenditures on appropriations in such a manner that it is easy to see what proportion of the whole was spent in the different segments of the work.

The Designated Temporary Fund is the fund which receives money to supplement appropriations. Here money designated for a particular use (but not a part of the current work budget) is held for the needs which it was given to meet. Special allocations from unspent appropriations are placed in this fund until they can be spent.

During the year the following amounts were received into the fund from conferences according to indicated designations:



Expenditures on Appropriations
FISCAL YEAR ENDING MAY 31, 1962

Cash for Supply Work	$1,126,286.18
Week of Prayer	597,554.52
Supplementary Gifts	542,436.84
Assembly Offering	138,582.41
Bequests	42,555.97
Cultivation	8,583.76
Total	$2,455,999.68

In addition to the actual cash received for supply work, materials valued at $199,232.81 were also given to projects. Without the giving of these supplements, the work could not continue under the present program.

The other funds—Permanent Endowment, Annuity, Pension and Safekeeping—shown in the summary statement are permanent funds held according to the wishes of the donor or as prescribed according to the terms under which the fund was established. Additions to principal from various sources and interest income payments are sources of receipts into these funds. Payments from these funds are as directed by those who gave them with the exception of pension payments which are made according to the pension plans in force.

Something new and different occurred in the use of funds this year. In September, 1961 the Division authorized expenditure of some of the accumulated profits from sales of securities in the Designated Temporary Fund, voting $500,000 as a grant to the Board of Christian Social Concerns of The Methodist Church to purchase property on which the Church Center at the United Nations is being erected. The Division also voted up to $1,000,000, as needed, for a five-year Home and Family Life and Home Economics Program in the Congo with the Congo Polytechnic Institute. These were significant votes showing present concern and faith in the future through a new pattern of giving.

Thanks for this report goes primarily to the thousands of women in local churches who started the money on its way. We wish, also, to express our most sincere appreciation to the more than 36,000 local treasurers who faithfully sent the gifts on their way. District, conference and jurisdiction treasurers, equally faithful and dedicated, receive our warm appreciation for their compilations and final channeling of funds to the Division treasurer. We would express appreciation also to those who work daily in the treasurer's office, keeping records and making payments.

Florence Little, *Treasurer*

Beverley C. Berry, *Comptroller*

Hazel M. Best, *Assistant Treasurer,*
Department of Work in Foreign Fields

Marguerite Hawkins, *Assistant Treasurer,*
Department of Work in Home Fields

Appropriations for the year . . . June 1, 1962 to May 31, 1963

DEPARTMENT OF WORK IN FOREIGN FIELDS:

Support of Missionaries		$1,433,953
Field Grants		139,039
Field Work Budgets:		
Africa and Europe	$ 327,279	
East Asia:		
Japan	141,642	
Korea	258,650	
Latin America	267,550	
Southeast Asia and China	338,760	
Southern Asia:		
India	736,898	
Pakistan	57,715	
		2,128,494
Cooperative Budget		247,322
Miscellaneous		3,000
Nonrecurring Items		107,500
Department Administration (General)		46,370
Contingent		83,789
Total		$4,189,467

DEPARTMENT OF WORK IN HOME FIELDS:

Fields:		
Commission on Deaconess Work	$ 351,650	
Community Centers—Miss Chapman	481,922	
Community Centers—Miss Kewish	650,051	
Educational Work and Residences	977,367	
Social Welfare and Medical Work	611,687	
Town and Country Work	313,549	
	$3,386,226	
Buildings and Equipment	100,000	
		$3,486,226
Cooperative Work		31,655
General		193,020
Contingent		75,732
Total		$3,786,633

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS:

Administration	$ 13,500
Cultivation	60,456
Cooperative Budget	5,000
Contingent	1,611
Total	$ 80,567

HOMES FOR RETIRED WORKERS $ 145,200

SECTION OF EDUCATION AND CULTIVATION:

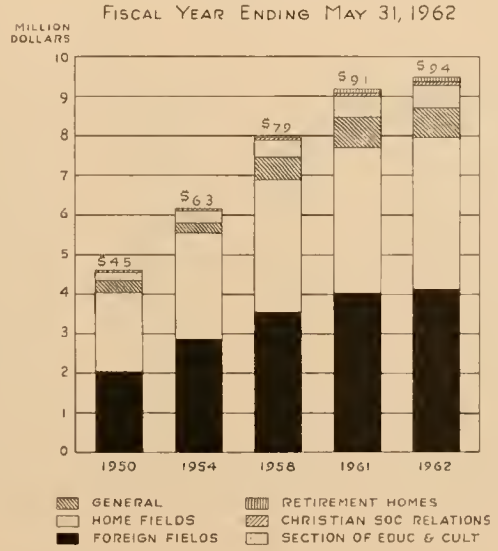
Administration	$ 46,200
Literature	87,000
Education and Cultivation—Woman's Division	70,787
Education and Cultivation with General Section	74,309
Cooperative Budget	26,197
Contingent	6,214
Total	$ 310,707

GENERAL:

Officers' Expenses	$ 13,000
Salaries	869,950
General Secretary's Office and Travel	5,000
Treasurer's Office and Travel	10,000
Board and Committee Meetings	59,000
Employee Benefits	114,044
Joint Services	208,686
Rent	105,000
Postage	19,000
Service Department	18,000
Telephone	22,000
World Federation of Methodist Women	2,500
Miscellaneous	10,200
Contingent	27,989
	$1,484,369
Less: Subsidy from other funds	84,895
Total	$1,399,474
GRAND TOTAL for all work	$9,912,048

Total Expenditures on Appropriations by Departments

FISCAL YEAR ENDING MAY 31, 1962



FINANCIAL CONFERENCE REPORT

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD

Miss Florence Little,

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS						
	W.S.C.S.	W.S.G.	Paid on Pledge 1961-1962	Total Pledged 1961-1962	Youth	Children	Total on Appropriations 1961-1962
Central:							
Central Alabama	$ 968.83	$ 105.76	$ 1,074.59	$ 2,200 00	$ 49.50	.....	$ 1,124.09
Central West	1,955.00	149.00	2,104.00	2,300.00	.....	.....	2,104.00
Delaware	13,032.40	1,504.81	14,537.21	13,000 00	810.00	$ 125.00	15,472.21
East Tennessee	1,554.00	152.25	1,706 25	1,500 00	105.53	10.00	1,821.78
Florida	1,409.00	222.00	1,631 00	2,000 00	.....	6.00	1,637.00
Georgia	1,721.10	222.00	1,943.10	3,150 00	4.95	.....	1,948.05
Lexington	13,616.98	3,301.42	16,918.40	14,000.00	327.80	94.01	17,340.21
Louisiana	3,858.72	705.00	4,563.72	4,820.00	48.15	.....	4,611.87
Mississippi	1,841.89	436.50	2,278 39	5,365.00	.....	.....	2,278.39
North Carolina	3,450.02	400.00	3,850.02	3,300.00	.....	.....	3,850.02
South Carolina	5,552.43	240.00	5,792 43	5,500 00	55.80	.....	5,848.23
Southwest	1,482.27	150.00	1,632 27	3,142 65	20.47	16.80	1,669.54
Tennessee	2,239.20	400.00	2,639 20	3,700 00	46.33	25.00	2,710.53
Texas	3,474.98	300.00	3,774.98	3,300.00	263.70	54.00	4,092.68
Upper Mississippi	1,012.58	104.00	1,116.58	1,200 00	97.36	32.00	1,245.94
Washington	8,734.72	3,826.33	12,561 05	11,200.00	563.49	137.00	13,261.54
West Texas	2,786.00	183.50	2,969.50	3,100.00	.....	10.00	2,979.50
Central Jurisdiction	84.00	.....	84 00	.....	.....	.....	84.00
Total	68,774.12	12,402.57	81,176.69	82,777.65	2,393.08	509.81	84,079.58
North Central:							
Central Illinois	200,339.72	11,911.00	212,250.72	204,144 00	8,285.44	810.60	221,346.76
Detroit	195,081.30	7,400.51	202,481.81	191,600.00	12,643.21	256.11	215,381.13
East Wisconsin	79,500.82	4,033.05	83,533.87	74,100.00	2,452.55	75.61	86,062.03
Indiana	128,550.59	11,323.34	139,873.93	127,000.00	5,309.10	785.00	145,968.03
Michigan	126,508.04	7,122.10	133,630 14	113,000 00	6,071.11	276.50	139,977.75
Minnesota	132,910.04	9,698.32	142,608.36	117,000 00	4,545.90	288.00	147,442.26
North Dakota	29,040 15	1,550.00	30,590.15	28,000.00	1,729.80	212.00	32,531.95
North Indiana	164,427.23	9,891.94	174,319.17	160,000.00	8,264 93	996.00	183,580.10
North Iowa	187,814.66	8,258.83	196,073.49	185,000.00	11,166.65	589.59	207,829.73
North-East Ohio	277,996 74	13,961.63	291,958.37	270,000.00	9,922.58	1,381.38	303,262 33
Northwest Indiana	88,942 15	5,317.54	94,259.69	90,000 00	3,535.45	398.34	98,193 48
Ohio	370,712.30	22,418.96	393,131.26	370,750.00	17,139.69	1,751.25	412,022.20
Rock River	265,781.33	13,859.36	279,640.69	259,052.00	5,256.00	347.00	285,243.69
South Dakota	44,100.84	2,148.85	46,249.69	43,900.00	2,484.00	35.04	48,768.73
South Iowa	173,092.13	14,442.98	187,535.11	152,000.00	12,814.06	485.09	200,834.26
Southern Illinois	62,730.60	9,567.37	72,297.97	70,800.00	3,151.46	439.10	75,888.53
West Wisconsin	53,830 02	1,556.80	55,386.82	52,250.00	2,193.60	40.24	57,620.66
North Central Jurisdiction	52.00	.....	52 00	.....	.....	.....	52 00
Total	2,581,410.66	154,462.58	2,735,873.24	2,508,596.00	116,965.53	9,166.85	2,862,005.62
Northeastern:							
Baltimore	168,828.90	6,318.49	175,147.39	140,000.00	7,391.98	470.92	183,010 29
Central New York	63,022.71	1,444.98	64,467.69	56,600.00	2,496.00	87.84	67,051.53
Central Pennsylvania	68,389.40	1,501.00	69,890.40	63,850.00	3,064.21	296.77	73,251.38
Erie	98,904.23	1,610.00	100,514.23	100,000.00	4,608.99	511.92	105,635.14
Genesee	78,531.79	3,165.00	81,696.79	75,000.00	3,906.63	50.85	85,654.27
Maine	12,685.94	30.00	12,715.94	11,000.00	498 69	17.61	13,232.24
New England	44,607 22	495.00	45,102.22	41,000.00	3,194.78	25.30	48,322.30
New England Southern	32,455.61	.....	32,455.61	30,000.00	1,555.44	31.41	34,042.46
New Hampshire	9,968.41	370.00	10,338.41	9,600.00	550 46	.....	10,888.87
New Jersey	73,915.32	2,102 75	76,018.07	64,900.00	4,463.90	214.12	80,696.09
New York	48,986.00	4,468.75	53,454.75	48,000.00	1,574.23	46.51	55,075 49
New York East	72,673.95	3,574 36	76,248.31	65,500.00	3,416 66	112.75	79,777.72
Newark	94,259 65	4,235.65	98,495.30	88,200.00	1,937.77	33.19	100,466.26
Northern New York	38,249.04	812.55	39,061 59	31,750.00	2,269.00	66.31	41,396.90
Peninsula	63,039 07	222.52	63,261.59	58,000.00	1,659.60	96.00	65,017.19
Philadelphia	115,817 60	7,405.54	123,223.14	118,000.00	7,084.34	545.91	130,853.39
Pittsburgh	136,840 40	4,176.29	141,016.69	118,600.00	8,561.39	757.36	150,335.44
Puerto Rico Provisional	100 00	.....	100.00	100.00	.....	.....	100.00
Troy	68,600.89	2,091.91	70,692.80	63,000.00	1,793 02	374.02	72,859.84
West Virginia	152,667.00	12,364.54	165,031.54	144,500.00	5,236 30	288.06	170,555.90
Wyoming	65,932.86	2,787.14	68,720.00	58,500.00	3,364.20	192.50	72,276.70
Northeastern Jurisdiction	269.00	.....	269.00	.....	.....	.....	269.00
Total	1,508,744 99	59,176.47	1,567,921.46	1,386,100.00	68,627.59	4,219.35	1,640,768.40

FOR THE YEAR 1961—1962

OF MISSIONS—THE METHODIST CHURCH

Treasurer

Total on Appropriations 1960-1961	DIVISION OF TOTAL RECEIPTS							
	Appropriations		Week of Prayer	Cash for Supply Work	Cultivation ½ of 1 c Per Member	Bequests	Supplementary Gifts	Total Receipts
	General	Conference Work						
$ 1,357.45	$ 1,124.09		$ 79.62	$ 82.83	$ 1.60		$ 144.76	$ 1,432.90
2,631.00	2,104 00		189.95	233.47	29.76		12.45	2,569.63
14,925.00	12,472.21	$ 3,000.00	442.37	2,191.83	34 00		175.00	18,315.41
1,489.32	1,821.78		137.60	95.50	14.00		40.00	2,108.88
1,667.55	1,637.00		124.30	55.25			20.50	1,837.05
2,401.93	1,948.05		141.31	305.77	11.50		23.36	2,429.99
14,556.61	17,340.21		685.72	845.00	26 08		410.75	19,307.76
4,378.40	4,611.87		126.39	437.53	8.00			5,183.79
2,297.00	2,278.39		250.22	571.01	5.00			3,104.62
3,296.84	3,850.02		240.81	498.50	12.00		10.00	4,611.33
5,180.05	5,848.23		423.66	276.00	12.50			6,560.39
1,664.20	1,669.54		50.00	203.50	4.31			1,927.35
2,779.75	2,710.53		118.10	273.50	6.00			3,108.13
3,986 49	4,092.68		150.00	374.25	12.00			4,628.93
1,154.77	1,245.94		66.60	101.10	7.00			1,420.64
11,921.59	13,261.54		753.96	918.84	20.00		47.50	15,001.84
3,212.88	2,979.50		281.53	237.70	6.00		9 60	3,514.33
71.55	84.00							84.00
78,972.38	81,079.58	3,000 00	4,262.14	7,701.58	209.75		893.92	97,146.97
215,439.46	179,146.76	42,200.00	10,764.27	20,546.91	194.67		10,520.81	263,373.42
208,685.06	210,831.13	4,550.00	9,246.57	14,515.39	203.78	$ 200.00	11,950.10	251,496.97
81,513.38	86,062.03		4,620.20	7,443.35	85.13	100.00	15,151.82	113,462.53
140,673 96	142,968.03	3,000.00	7,163.06	19,662.15	136.70		2,226.53	175,156.47
136,022.96	131,227.75	8,750.00	7,299.62	14,761.20	148 62		14,518.70	176,705.89
142,250.46	147,442.26		7,566.42	15,361.23	145.47		6,095.46	176,610.84
30,110.55	32,531.95		2,008.15	6,032.24	25.43		42.77	40,640.54
177,214.08	183,580.10		7,574.63	15,382.25	129.17		2,469.15	209,135.30
200,610.83	201,329.73	6,500.00	10,302.29	20,453.31	199.36	1,775.00	5,074.12	245,633.81
305,417.14	291,662.33	11,600.00	12,800.00	25,848.26	251.66		4,041.84	346,204.09
96,743.29	98,193.48		4,596.69	8,509.85	94.73		1,124.71	112,519.46
397,356.53	412,022.20		18,615.74	44,891.54	346.50		7,065.24	482,941.22
273,234.58	279,707.69	5,536.00	9,303.84	24,599.28	175.87		8,791.39	328,114.07
46,716.22	48,768.73		3,081.61	5,070.97	52.00		455.16	57,428.47
187,448.77	190,664.26	10,170.00	8,252.56	21,292.48	201.08	1,041.51	10,176.38	241,798.27
75,830.76	75,888.53		5,217.13	13,339.86	72.37		712.37	95,230.26
56,308.98	57,620.66		2,818.06	5,993.76	60.29		641.95	67,134.72
	52.00							52.00
2,771,577.01	2,769,699.62	92,306 00	131,230.84	283,704.03	2,522.83	3,116.51	101,058.50	3,383,638.33
176,920.77	152,210.29	30,800.00	9,432.90	21,082.71	166.81		11,839.79	225,532.50
64,186.93	67,051.53		3,155.26	6,014.00	90 00		182.94	76,493.73
72,753.23	56,041.38	17,210.00	4,516.89	6,624.98	115.00		2,501.84	87,010.09
101,398.90	100,635.14	5,000.00	5,878.43	11,823.88	100.00	301.59	2,067.77	125,806.81
82,750.95	82,654.27	3,000.00	3,808.14	8,719.29	87.89		1,244.70	99,514.29
12,531.80	13,232 24		1,081.12	1,093.48	24.72		92.60	15,524.16
46,489.57	33,922 30	14,400.00	2,291.93	5,896.88	36.10		11,639.14	68,186.35
31,789.18	29,042.46	5,000.00	1,631.01	3,146.15	39.00		1,405.00	40,263.62
10,929.32	10,888.87		711.79	866.97			16.50	12,484.13
78,095.28	73,796.09	6,900.00	4,419.37	18,013.31	91.70		1,168.13	104,388.60
50,771.77	55,075.49		3,118.52	5,164.09			9,471.88	72,829.98
78,031.68	75,127.72	4,650.00	4,332.38	8,906.25	84.44		1,020.69	94,121.48
95,135.53	100,466.26		4,555.40	10,439.66	91.98		2,079.81	117,633.11
37,137.00	39,996.90	1,400.00	2,372.09	3,551.60	54.75	9,257 26	326.36	57,558.96
63,790.42	51,817.19	13,200.00	3,809.84	5,794.07		107.43	14,031.45	88,759.98
126,419.03	108,953.39	21,900.00	6,073.52	17,748.35	116.48	500.00	2,232.18	157,523.92
146,491.93	119,435.44	30,900.00	8,439.72	17,487.90	126.66	347.14	6,297.30	183,034 16
200.00	100.00		300.00	10.50				410.50
68,069.10	72,859.84		3,268.81	6,508.95	91.16		155.14	82,883.90
166,396.67	170,555.90		10,727.50	19,164.90	165.00		4,754.78	205,368.08
69,828.90	62,276 70	10,000.00	3,281.68	11,369.38	84.00		440.00	87,451 76
964 00	269.00							269.00
1,581,081.96	1,476,408.40	164,360.00	87,206.30	189,427 30	1,565.69	10,513 42	73,568.00	2,003,049.11

FINANCIAL CONFERENCE REPORT

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD

Miss Florence Little,

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS						
	W.S.C.S.	W.S.G.	Paid on Pledge 1961-1962	Total Pledged 1961-1962	Youth	Children	Total on Appropriations 1961-1962
South Central:							
Central Kansas	$ 194,085.34	$ 21,507.52	$ 215,592.86	$ 200,000.00	$ 8,856.62	$ 732.23	$ 225,181.71
Central Texas	91,717.33	22,848.00	114,565.33	107,000.00	3,661.71	83.22	118,310.26
Indian Mission	2,054.00	.....	2,054.00	2,050.00	.....	16.04	2,070.04
Kansas	114,101.13	14,647.03	128,748.16	119,000.00	3,825.45	435.00	133,008.61
Little Rock	73,010.72	15,249.28	88,260.00	85,000.00	3,177.41	347.22	91,784.63
Louisiana	106,088.65	18,314.03	124,402.68	112,225.00	2,757.52	213.11	127,373.31
Missouri East	101,318.22	15,196.02	116,514.24	113,334.00	2,433.86	153.39	119,101.49
Missouri West	124,217.79	17,128.59	141,346.38	140,000.00	5,875.48	228.03	147,449.89
Nebraska	207,804.97	13,515.49	221,320.46	211,500.00	3,677.51	571.66	225,569.63
New Mexico	40,599.00	7,282.00	47,881.00	35,000.00	2,059.74	139.31	50,080.05
North Arkansas	48,728.43	17,532.12	66,260.55	63,800.00	1,965.98	33.49	68,260.02
North Texas	96,402.31	23,556.11	119,958.42	130,000.00	4,949.76	59.58	124,967.76
Nnrthwest Texas	83,195.03	16,838.13	100,033.16	92,500.00	6,101.10	153.52	106,287.78
Oklahoma	166,995.56	28,690.03	195,685.59	190,000.00	10,722.85	233.29	206,641.73
Rio Grande	2,243.95	220.69	2,464.64	2,250.00	117.39	68.72	2,650.75
Southwest Texas	117,347.02	23,852.61	141,199.63	130,000.00	6,363.43	410.42	147,973.48
Texas	182,605.99	33,019.95	215,625.94	208,650.00	5,116.65	269.39	221,011.98
South Central Jurisdiction	314.48	.....	314.48	.....	.....	.....	314.48
Missouri	.....	.....	.....	.....	.....	.....	.....
St. Louis	.....	.....	.....	.....	.....	.....	.....
Southwest Missouri	.....	.....	.....	.....	.....	.....	.....
Total	1,752,829.92	289,397.60	2,042,227.52	1,942,309.00	71,662.46	4,147.62	2,118,037.60
Southeastern:							
Alabama-West Florida	87,388.69	14,190.20	101,578.89	101,500.00	2,370.88	319.77	104,269.54
Florida	221,439.64	28,946.85	250,386.49	182,000.00	10,819.55	433.13	261,639.17
Holston	125,676.86	26,787.63	152,464.49	150,000.00	12,598.43	518.71	165,581.63
Kentucky	67,815.04	11,484.96	79,300.00	83,000.00	2,476.96	172.32	81,949.28
Louisville	65,595.03	10,929.97	76,525.00	76,500.00	3,957.10	179.81	80,661.91
Memphis	80,207.67	21,299.28	101,506.95	99,000.00	4,182.23	268.46	105,957.64
Mississippi	67,075.89	17,153.00	84,228.89	84,000.00	3,438.90	99.63	87,767.42
North Alabama	105,713.64	23,994.78	129,708.42	115,000.00	5,795.04	221.63	135,725.09
North Carolina	147,595.85	16,690.40	164,286.25	145,300.00	6,861.21	510.75	171,658.21
North Georgia	162,755.00	44,505.00	207,260.00	200,000.00	8,140.62	811.54	216,212.16
North Mississippi	51,306.55	11,818.45	63,125.00	63,100.00	3,858.07	59.38	67,042.45
South Carolina	161,525.36	20,509.97	182,035.33	167,500.00	5,730.67	211.39	187,977.39
South Georgia	149,367.21	23,886.77	173,253.98	145,000.00	5,003.42	376.32	178,633.72
Tennessee	94,507.83	24,463.15	118,970.98	111,200.00	5,939.57	.....	124,910.55
Virginia	283,758.50	26,507.00	310,265.50	260,000.00	11,877.08	485.64	322,628.22
Western North Carolina	147,789.15	29,555.99	177,345.14	176,000.00	13,842.51	658.16	191,845.81
Southeastern Jurisdiction	12.00	1,000.00	1,012.00	.....	.....	.....	1,012.00
Total	2,019,529.91	353,723.40	2,373,253.31	2,159,100.00	106,892.24	5,326.64	2,485,472.19
Western:							
Alaska Mission	2,648.60	50.00	2,698.60	2,430.00	54.63	.....	2,753.23
California-Nevada	136,905.60	18,365.29	155,270.89	123,000.00	4,541.62	88.98	159,901.49
Hawaii Mission	4,801.16	.....	4,801.16	3,200.00	201.94	.....	5,003.10
Idaho	16,835.98	1,348.77	18,184.75	17,195.00	830.40	8.75	19,023.90
Montana	25,152.25	2,723.45	27,875.70	22,800.00	2,291.36	9.42	30,176.48
Oregon	54,222.49	7,381.54	61,604.03	62,100.00	3,956.33	.....	65,560.36
Pacific Japanese Provisional	2,683.34	285.00	2,968.34	2,210.00	237.66	.....	3,206.00
Pacific Northwest	85,550.85	10,866.95	96,417.80	83,000.00	2,819.25	57.10	99,294.15
Rocky Mountain	81,409.93	9,029.52	90,439.45	77,000.00	2,442.05	115.53	92,997.03
Southern California-Arizona	305,819.29	33,590.61	339,409.90	305,000.00	10,598.88	236.97	350,245.75
Western Jurisdiction	114.15	.....	114.15	.....	.....	.....	114.15
Total	716,143.64	83,641.13	799,784.77	697,935.00	27,974.12	516.75	828,275.64
Grand Total from Conferences	$8,647,433.24	$952,803.75	$9,600,236.99	$8,776,817.65	$394,515.02	$23,887.02	$10,018,639.03

FOR THE YEAR 1961—1962

OF MISSIONS—THE METHODIST CHURCH
Treasurer

Total on Appropriations 1960-1961	DIVISION OF TOTAL RECEIPTS: Appropriations — General	Appropriations — Conference Work	Week of Prayer	Cash for Supply Work	Cultivation ½ of 1 c Per Member	Bequests	Supplementary Gifts	Total Receipts
$ 210,871.42	$ 223,881.71	$ 1,300.00	$ 10,600.70	$ 16,665.26	$ 172.37	.....	$ 2,955.05	$ 255,575.09
117,795.83	118,310.26	.....	7,496.55	11,459.16	.....	.....	6,287.04	143,553.01
2,261.40	2,070.04	.....	117.36	181.79	6.31	.....	.....	2,375.50
130,535.25	133,008.61	.....	6,152.15	12,848.43	127.12	.....	1,108.95	153,245.26
91,572.39	91,784.63	.....	4,117.57	7,072.48	60.07	.....	994.53	104,029.28
127,603.13	127,373.31	.....	8,767.38	18,519.57	78.77	.....	196.63	154,935.66
See * Below	119,101.49	.....	7,178.84	23,972.95	89.26	.....	672.00	151,014.54
See * Below	147,449.89	.....	9,005.85	17,702.46	124.87	.....	16,411.71	190,694.78
217,358.98	211,219.63	14,350.00	6,825.89	23,426.16	148.82	.....	10,085.80	266,056.30
41,916.14	50,080 05	.....	4,105.81	12,388.52	44.80	.....	1,055.61	67,674.79
63,378.34	68,260.02	.....	5,625.80	11,457.56	69.62	.....	1,705.79	87,118.79
131,434.87	124,967.76	.....	11,122.03	11,944.37	100.22	.....	370.46	148,504.84
100,616.12	106,287.78	.....	10,473.56	10,830.46	63 64	.....	2,971 27	130,626.71
194,352.68	206,641 73	.....	11,734.45	23,957 10	158.23	.....	13,500.93	255,992.44
2,483.15	2,650 75	.....	486.61	425.00	12.33	.....	.....	3,574.69
146,015.64	147,973.48	.....	9,722.57	19,785.46	93.18	.....	1,494 20	179,068.89
218,210.94	221,011.98	.....	12,147.52	23,307.03	131.85	.....	1,946.68	258,545.06
363.82	314.48	.....	.....	.....	.....	.....	.....	314.48
*58,488.36	.....	.....	.....	.....	.....	.....	.....	.....
*100,775.72	.....	.....	.....	.....	.....	.....	.....	.....
*107,979.97	.....	.....	.....	.....	.....	.....	.....	.....
2,064,014.15	2,102,387.60	15,650.00	125,680.64	245,943.76	1,481.46	.....	61,756.65	2,552,900.11
102,743.18	104,269.54	.....	12,406.12	10,754.66	94.00	$ 5,800.00	5,589.86	138,914.18
244,827.47	261,639.17	.....	18,908.39	57,204.16	225.62	.....	32,190.42	370,167.76
163,324.82	165,581.63	.....	20,583.15	16,601.04	144.02	.....	31,252.37	234,162.21
88,672.42	81,949 28	.....	6,357.82	7,042.62	59.12	.....	7,924.19	103,333.03
78,367.75	80,661.91	.....	7,504.05	9,583.81	58.01	.....	5,205 00	103,012.78
108,278.04	105,957.64	.....	12,224.45	11,238.32	93.41	.....	6,849 05	136,362.87
88,075.92	87,767.42	.....	9,146.07	6,018.07	55.40	.....	1,049.90	104,036.86
131,487.99	132,725 09	3,000.00	10,948.84	16,483.95	123.57	.....	7,260.00	170,541.45
163,968.70	171,658.21	.....	13,474.02	19,863.91	163.48	.....	7,515 71	212,675.33
218,537.52	216,212.16	.....	13,360.56	25,246.15	160.00	.....	17,529.80	272,508.67
65,302.90	67,042.45	.....	7,045.48	5,025.02	50.92	.....	943 95	80,107.82
179,522.69	184,977.39	3,000.00	12,551.61	17,509.35	158.50	.....	8,581 33	226,778.18
181,303.67	178,633.72	.....	12,739.19	15,303.92	117.65	.....	6,234.81	213,029.29
124,152.72	102,910.55	22,000.00	7,897.47	8,292.17	76 82	.....	2,090.97	143,267.98
322,179.63	318,628.22	4,000 00	26,163.88	26,623.51	271.62	.....	52,271.00	427,958.23
180,925.44	191,845.81	.....	17,307.29	31,826.57	241.55	.....	55,693.51	296,914.73
1,000.00	1,012.00	.....	.....	.....	.....	.....	.....	1,012.00
2,442,670.86	2,453,472.19	32,000.00	208,618.39	284,617.23	2,093.69	5,800.00	248,181.87	3,234,783.37
2,580.60	2,753.23	.....	307.09	301.00	1.00	.....	204.89	3,567.21
156,835.26	156,101.49	3,800.00	7,980.34	22,669.78	129.93	.....	9,096.65	199,778.19
3,125.00	5,003.10	.....	214.10	250.20	3.13	.....	42.00	5,512.53
23,567.24	19,023.90	.....	1,234.57	2,902.90	24.90	.....	1,211.37	24,397.64
27,841.33	27,776.48	2,400.00	1,625.96	4,082.75	29.50	.....	1,005.00	36,919.69
62,164.37	57,560.36	8,000.00	3,098.65	7,009.44	64.69	.....	123.95	75,857.09
2,093.85	3,206.00	.....	598.59	146.05	8.92	.....	99.34	4,058.90
92,746.97	99,294.15	.....	5,592.73	9,444.74	91.48	.....	3,771.18	118,194.28
90,797.62	90,797.03	2,200.00	5,577.42	11,474.56	110.05	.....	3,412.65	113,571.71
332,791.71	343,345.75	6,900.00	14,326.76	56,610.86	246.74	23,126.04	38,010.87	482,567.02
147.15	114.15	.....	.....	.....	.....	.....	.....	114.15
794,691 10	804,975.64	23,300.00	40,556.21	114,892.28	710.34	23,126.04	56,977.90	1,064,538.41
$9,733,007.46	$9,688,023.03	$330,616.00	$597,554 52	$1,126,286.18	$8,583.76	$42,555.97	$542,436.84	$12,336,056 30

IN MEMORIAM

JUNE 1, 1961—MAY 31, 1962

DEACONESSES AND MISSIONARIES

NAME	BORN	DIED	RETIRED OR ACTIVE	FIELDS OF SERVICE	YEARS OF SERVICE
VIRGINIA BOOTH	January 27, 1881 Marbut's, Tennessee	July 6, 1961 Lockhart, Texas	Retired	Mexico	36
ROSA MAY BUTLER	September 16, 1911 Buenos Aires, Argentina	August 10, 1961 Nashville, Tennessee	Active	China Deaconess	21 6
CAROLINE CARPENTER	December 2, 1879 Connecticut	May 17, 1962 Ocean Grove, New Jersey	Retired	Deaconess	22
MARY CARPENTER	August 28, 1875 Minnesota	May 20, 1962 Phoenix, Arizona	Retired	Deaconess	12
MILDRED CLINE	December 19, 1882 Manitoba, Canada	December 14, 1961 Chelsea, Michigan	Retired	Deaconess	30
E. MAE COMFORT	May 27, 1874 Belfast, New York	April 29, 1962 Neptune, New Jersey	Retired	Deaconess	20
LILA CORBETT	October 6, 1888 Jonesville, Michigan	September 12, 1961 Grand Rapids, Michigan	Retired	Malaya	30
RENA CRAWFORD	April 8, 1876 Jefferson, Ohio	September 2, 1961 Bridgeport, Ohio	Retired	Deaconess	40
MATTIE CUNNINGHAM	July 17, 1882 Columbia, Missouri	September 20, 1961 Pasadena, California	Retired	Deaconess	35
MARIETTA ECKERMAN	December 18, 1885 Groton, South Dakota	August 10, 1961 Chicago, Illinois	Retired	Deaconess	32
LEILA EPPS	April 6, 1884 Kingstree, South Carolina	June 9, 1962 Kingstree, South Carolina	Retired	Brazil	39
MARGARET ERNSBERGER	September 28, 1871 Portland Mills, Indiana	December 28, 1961 Thoburn Terrace Alhambra, California	Retired	India	16
IDA GERBER	November 19, 1869 Bern, Switzerland	November 10, 1961 Brooklyn, New York	Retired	Deaconess	41
HELEN GIBSON	March 25, 1865 St. Louis, Missouri	September 3, 1961 Tampa, Florida	Retired	Deaconess	22
VIVIAN GRANT	February 25, 1889 Somerville, Massachusetts	February 9, 1962 East Greenwich, Rhode Island	Retired	Deaconess	31
EMILY GUIGOU	May 24, 1891 Italy	January 29, 1962 Charlotte, North Carolina	Retired	Deaconess	40
EMMA HAHN	September 7, 1869 Ellington, Connecticut	February 3, 1962 Springfield, Massachusetts	Retired	Deaconess	27
OLIVE KENNARD	April 25, 1882 Carey, Ohio	February 4, 1962 Encinitas, California	Retired	India	20
ELIZABETH LAMB	May 9, 1875 Fayetteville, North Carolina	May 2, 1962 Fayetteville, North Carolina	Retired	Brazil	10
PEARL MASON	December 14, 1891 Boston, Massachusetts	June 5, 1962 Claremont, California	Retired	China	37½
BERTHA OTT	August 3, 1876 Fredericksburg, Texas	July 2, 1961 Industry, Texas	Retired	Deaconess	42
NETTIE PEACOCK	May 20, 1881 Irwinton, Georgia	January 22, 1962 Macon, Georgia	Retired	China	40
MAY LOUISE PERRILL	December 5, 1879 Mentor, Kansas	July 23, 1961 Robincroft Rest Home Pasadena, California	Retired	India	40
EMMA LOIS PFAFF	May 11, 1909 Underwood, North Dakota	March 14, 1962 Salisbury, Africa	Active	Africa	16½
LELA POWERS	April 30, 1908 Hartley, Iowa	December 1, 1961 Sioux City, Iowa	Active	Deaconess	33
ADA PUGH	January 1, 1872 London, England	November 25, 1961 Minehead, England	Retired	Malaya	36
GERTRUDE RESSEGUIE	January 1, 1865 South Gibson, Pennsylvania	January 25, 1962 Ocean Grove, New Jersey	Retired	Deaconess	34
BLANCHE SEARCH	October 4, 1882 Wilkes-Barre, Pennsylvania	March 28, 1962 Thoburn Terrace Alhambra, California	Retired	China	30
GERTRUDE SNAVELY	January 13, 1880 Columbia, Pennsylvania	January 25, 1962 Methodist Home Philadelphia, Pennsylvania	Retired	Korea	36
HANNAH SOLOMON	October 25, 1878 Fall River, Massachusetts	February 22, 1962 Boston, Massachusetts	Retired	Deaconess	38
ELLA SWIFT	July 1, 1875 Eaton Rapids, Michigan	December 1, 1961 Des Moines, Washington	Retired	Deaconess	34
IDA TIRSELL	February 6, 1875 Carver County, Minnesota	January 15, 1962 Minneapolis, Minnesota	Retired	Deaconess	37

Page Number	*Legend*	*Credit*
3	Mrs. J. Fount Tillman, President, Woman's Division of Christian Service	
20	Model of the Church Center for the United Nations	
21	Mrs. A. R. Henry, Chairman, Department of Christian Social Relations	
26	Model of stained-glass window of chapel at the Church Center for the United Nations	Methodist Prints by Toge Fujihira
28	Lady Eudor Olayinkabiam, wife of Sir Francis Ibiam, Governor of Eastern Nigeria, speaking at the Third Assembly of the World Council of Churches, New Delhi, India, November 19-December 6, 1961	World Council of Churches Photo
29	Mrs. C. P. Hardin, Chairman, Department of Work in Home Fields	Methodist Prints by Reynold Rickarby
33	Many deaconesses minister to children like these in a kindergarten near the Mexican border	
36	Wesley Community Center, Oklahoma City, Oklahoma	
39	Wesley Community Center, San Antonio, Texas	Methodist Prints by Toge Fujihira
45	Neighborhood House, Calexico, California	
47	City children must play in the streets	
48	A U.S.-2 and fourth-grade pupils at Robinson School, San Juan, Puerto Rico	
52	Sue Bennett College, London, Kentucky	
54	A girl at Jesse Lee Home, Seward, Alaska	Methodist Prints by Toge Fujihira
63	Deaconess Lois Marquart, rural worker, Chequamegon Methodist Parish (No. Wisconsin) (in black sweater at head of table), meets with study class of Woman's Society of Sanborn Methodist Church (one of five in parish) at home of Mrs. Emma Mass (right). April, 1961	Photo by Amy Lee, lent by *World Outlook*
64	A little one on the "rim of Asia" in Taejon, Korea. His name is Kim Hyon Sam	
65	Mrs. W. H. McCallum, Chairman, Department of Work in Foreign Fields	John Henderson
67	From left to right: Misses Mary Liu, Glenna Shogren, and Linda Schulze at the Missionary Orientation Center, Stony Point, New York	
70	Nurses' Training School, Quessua, Angola	Methodist Prints by Fred Brancel
74	Missionary and African girls at girls' school, Lodja	Methodist Prints by W. F. Fore
78	A doctor examines a little boy in a church-related clinic in Karachi, Pakistan	Methodist Prints by Toge Fujihira
83	Lucie Harrison School for Girls, Lahore, Pakistan	
85	Children of India	Betty Thompson
86	Children at Hiroshima Christian Social Center, Hiroshima, Japan	Betty Thompson
91	An annual meeting of the Woman's Missionary Society in Korea	
94	Children at Sweet Memorial Institute, Santiago, Chile	Methodist Prints by L. V. Kofod
99	Student at Crandon Institute, Montevideo, Uruguay	Methodist Prints by L. V. Kofod
102	At Ula Klang Methodist Center, Kuala Lumpur, Malaya	
106	Methodist Church, Kindergarten, Tainan, Taiwan	Methodist Prints by Toge Fujihira
109	Mrs. Glenn E. Laskey, Chairman, Section of Education and Cultivation	
117	At Salt Lake City regional meeting are, left to right: Miss Gene Maxwell, Division Secretary of Children's Work; Mrs. Harold Poch, Secretary of Children's Work, Rocky Mountain Conference Woman's Society of Christian Service; and Miss Muriel Coltrane, staff member of the Interboard Committee on Missionary Education	
130	The portfolio of printed materials prepared for the Sixth Assembly of the Woman's Society of Christian Service, Atlantic City, New Jersey, May 15-18, 1962	Marsh Photographers, Inc.
137	Mrs. W. L. Perryman, Vice-President, Woman's Division of Christian Service	